

Zion's Herald

Wednesday, February 1, 1899



WHAT gives to Jesus Christ His quality of restfulness in the midst of His tumultuous career, so that He legitimately gives His peace to His disciples, is the completeness and single-mindedness of His allegiance to the end for which He lived. His meat, His drink, He says — that which sustains Him from day to day — is to accomplish that which is given Him to do. It is the unswerving dedication of the life of Jesus that keeps it, among the most distracting agitations without, yet peaceful within. People turn to the life of Jesus for direction of their lives just as people turn to the mariner's compass for direction, because it steadily points one way. You can adjust yourself to it because you know it does not swerve. It may be pitch-dark about you, and the storm may veer and shift, but you hold your little lantern to that needle, sure that it will be true. It is the sign of stability in the midst of storm, as though it said to the lost traveler: "My peace I give unto you," and looking at it, the man knows his way and goes on in peace again. . . .

Jesus did not shrink from the intense activity of His brief three years. He gloried in it, and took command of it, and marched through it with a high and lofty joy. There should be the same gratitude in any life that recognizes the signs of the present time. It is a good time in which to be alive — a creative, changeful, prophetic time. The very pressure of its demands on us is a summons to service. The very restlessness of the time is better than the stagnation of more tranquil ages. Social feverishness is better than social death.

— FRANCIS GREENWOOD PEABODY, D. D., in "Afternoons in the College Chapel"



COMING NEAR HOME

CHAPLAIN D. H. TRIBOU.

THE Methodist Ministers' Relief Association appeals to us all by its beneficent work, but its appeals have new meaning when the widow of one of our own brethren is the recipient of its benefits. The sudden death of Rev. A. F. Chase, president of Kent's Hill Seminary, was a great shock to us all. Such a prodigious worker, planning so generously for the future, and full of the vigor of manhood, he was apparently entering upon a new era of success. He was not a man to save money. The poor student knew that Professor Chase would never let him suffer, and his too small income left little for the savings of a lifetime. We were very glad to learn, not long after his death, that in 1886 he joined the Methodist Ministers' Relief Association. He was then a man forty-three years of age, and he insured in two classes. After his death \$2,000 was paid to his widow, al-

though Mr. Chase had paid in only \$268.50 — an average of about \$10 a year on each thousand for a man forty-three years old. That was certainly a most profitable investment. Mr. Chase's friends are legion. Few men have the power to attract and hold the friendship of so many men and women as he. They will all be glad to learn that his small estate is \$2,000 richer because of the Association. Mrs. Chase writes as follows: —

REV. J. H. MANSFIELD—DEAR SIR: The check for \$2,000, the life insurance of my husband, came to me Saturday. Mr. Chase had great confidence in the Methodist Ministers' Relief Association, and frequently recommended it. I am very grateful for this substantial assistance.

Respectfully,

LOUISE F. CHASE.

The ninth International Sunday-school Convention, representing the United States, Canada and Mexico, will be held in Atlanta, Ga., April 27-30.

Freedmen's Aid Sunday

THE Secretaries and the Board of Managers of the Freedmen's Aid and Southern Education Society have planned for a special effort in behalf of that Society on Lincoln's birthday. Happily, the birthday of the great emancipator, Feb. 12, falls this year on Sunday. Special effort will be made to awaken interest in the cause throughout the whole church. An appeal has been sent to every pastor in the church to celebrate Lincoln's birthday and to preach about the Society and its work and to take up a collection. Pamphlets have been sent giving facts concerning the work of the Society and facts and sayings of Mr. Lincoln, including his famous temperance address in 1842. These will materially aid the pastor and his committee in arranging a program of more than ordinary interest.

"NO LIBRARY CAN BE COMPLETE WITHOUT IT." — BOIES PENROSE, U. S. Senator from Pennsylvania.

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WM. L. WILSON,
Ex-Postmaster General.



A HISTORY of the United States should form the nucleus of every American citizen's library. With grave questions of public policy to be settled at the ballot box within the next few years, it will be found necessary to study closer than ever those crises from which the nation has in the past emerged ever triumphant. This history should be as authoritative as possible. Ordinarily we get the story of our country from the point of view of one man, and one whose ideas have never influenced the events of which he writes.

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"We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature."—*First Inaugural Address.*

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WASHINGTON, D. C.

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CHARLES PARKHURST, Editor.

GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Voting on the Treaty of Peace

It is announced that on Feb. 6 the Senate will vote on the treaty negotiated in Paris during the closing months of last year. There has been some uncertainty as to the fate of the treaty, and some few signs that its consideration might be postponed until after the close of the present session; but it is said that its friends decided that this plan would place them in the light of running away from it, and it was urged that the Philippine insurgents were gaining strength because of the belief that the United States was not prepared to accept the responsibility which was thrust upon it by the conditions brought about by the war. The continuation of the debate would have an effect almost as bad as the rejection of the treaty. Senator Lodge is quoted as saying that the opposition will speedily crumble when the roll-call begins, and conservative judges express confidence that the treaty will be confirmed, although thirty votes would be sufficient to reject it. This decision on the part of the Senate will probably enable that body to complete its work, and render an extra session unnecessary.

Election of Senators

Maine, Massachusetts, Connecticut, New York, New Jersey, Texas, Indiana, Michigan, and one or two other States, have succeeded in electing a senator without any unusual delay. Delaware, Pennsylvania, Wisconsin, Nebraska, California, after many balloting, are still voting. Several States have succeeded in electing a candidate only after a prolonged struggle and a great deal of bad blood. There have been more than the usual number of charges of bribery, and many people are tired of the present system. It will probably be a long time before senators are elected by the direct vote of the people, but every year adds to the number of those who believe that to be the better way. It ought to be recorded that General Hawley was re-elected senator from Connecticut, and that his sworn statement of the money expended by him to further his election showed that he had spent only about \$3. His friends raised a fund

of \$600 for necessary and legitimate expenses, but only a little more than half the amount was used. General Hawley has an honorable record, and the results in his case certainly go to show that character tells, even in politics.

Utah's Women

If any further evidence were wanting of the perverting effects of polygamy on the judgment and the conscience of those who are its victims, it is to be found in the attitude of the women of Utah towards the election of Roberts, the polygamist. Brigham Young's favorite wife, married in his later years, is quoted as saying that she voted for Roberts because she wanted to see what would happen if a man were elected to Congress who lives his religion as his fathers lived it. Another Utah woman, Mrs. Emeline B. Wells, says that she believes the women were happier in polygamy than they are in monogamy, and that her sisters would vote for the re-establishment of polygamy by a large majority. And still another regrets that women no longer have the opportunity of "glorifying their lives!" When the States which had seceded were taken back into the Union an iron-clad oath was imposed. It is a great pity that such an oath was not required in the case of Utah. To rely upon the word of a people so thoroughly wedded to such an abomination was a mistake for which we shall be called upon to pay dearly.

The "French Shore"

Newfoundland has good reason to be in an angry mood at the preposterous claims of France under the Utrecht treaty. When it was made, Newfoundland was *terra incognita*. In order that France might have some recognized place for drying and curing fish, it was provided that seven hundred miles of the northern and western shore should be allotted to her for this purpose. It has been a source of continual disturbance for more than fifty years. Newfoundland claims, with apparent good reason, that France has deliberately and systematically prevented the development of the resources of more than half the island. All land grants, all mining licenses, and all leases must contain the proviso that they are subject to the undefined treaty rights of the French. The French are able to prevent the opening of a mine, or the building of a pier for shipping the products of forest, farm or mine, on the pretext that it will interfere with their fishery rights. The limited use which France makes of this immense shore line, and the small value of the fish cured in any single year, offer sufficient reason for a re-adjustment of

an arrangement which was long ago outgrown. France insists that the "French Shore" is a part of the national domain, and the Ministry declares that any attempt to alienate it would be followed by an outburst of popular indignation such as no Ministry could withstand. The nominal closing of the Fashoda incident brings the "French Shore" again to the front, and thus far there are no signs of a solution of a difficulty that grows more threatening every year.

Building Up the Navy

A year ago there were 58 ships in our Navy that might properly be called men-of-war, although the list of vessels showed 142 of all types and classes. Now we have 114 men-of-war, and seventy-one of them are more than one thousand tons each. There are at this moment 219 vessels in commission for sea service — nearly double the whole number available a year ago. We now have thirty-seven torpedo boats, while a year ago we had but five. The torpedo boat is not as highly esteemed as it was before the Spanish-American war, but it is still regarded an important contribution to a nation's defence. When the year 1898 came in we had twenty one vessels in process of construction; we have now twenty-seven, and eight of these are first-class battle-ships. All of these will be ready to go in commission during the present year. Admiral Dewey has twenty-six fighting ships under his command, besides colliers, supply ships and auxiliary cruisers. Hawaii, Guam, Samoa, Manila, Porto Rico and Cuba are now regular shore stations of the Navy. It will require large outlays of money to furnish ships sufficient to police that part of the world for which foreign nations now hold us responsible. Fortunately we have the money, the disposition, and the men. Neither Congress nor the people will fail to respond to the call to the new duties which have come to us because of the war.

Five-Masted Schooners

In 1888 the first five-masted schooner for ocean trade was launched at Waldo-boro, Maine. She was 245 feet long and almost 50 feet beam. Although schooners of this size had been built on the Lakes previous to this time, the old square-rigged sailors said it would be impossible to handle a vessel of that size with a fore-and-aft rig. Experience has shown that they were mistaken, and other vessels much larger have since been put into the water. The John B. Prescott was launched at Camden, Maine, not long since, thirty-six and one-half feet longer than the Gov. Ames — the name borne

by the Waldoboro craft. Last Saturday there sailed from Baltimore, on her maiden voyage, the five-masted schooner Nathaniel T. Palmer which, it is claimed, is even larger than the Prescott. These vessels will carry more than four thousand tons of coal, and cost more than \$80,000. The Palmer is reported to have 4,400 tons of coal on board, and this is said to be the largest cargo ever carried by a schooner, and to have been exceeded only by a very few square-rigged vessels built to carry coal around Cape Horn. Now there is talk of a six-masted schooner.

Lafayette Memorial Fund

It is proposed to erect a monument to Lafayette, in Paris, in 1900. The sum fixed upon as necessary to procure a suitable tribute to this good friend of America is \$150,000. Of this amount about \$50,000 has already been paid in. It is now proposed to ask Congress to coin 100,000 souvenir half-dollar pieces which, it is expected, will command a liberal premium and materially increase the fund. The cost to the Government would be about \$25,000 and the expense of minting. It is also proposed to enlist the 73,000 postmasters in the effort to raise money, but that is an expedient to which there are many objections, since the postmasters have other duties, and such a departure from well established customs is not to be commended. It is estimated that \$30,000 will be realized from this source. As the school children have contributed the most of the \$50,000 now in hand, it would seem that a popular subscription might be relied upon to raise the balance. Such a monument ought to be erected, if erected at all, without resort to measures of doubtful expediency.

Eight Hundred Million People

Starting with Manila as a centre, and striking a circle large enough to include China, Japan, British India, Australasia, Siam, Korea, and the Dutch and French East Indies, one finds a population of 800,000,000 people — more than ten times the population of the United States. The chief ports of many of these countries are not further from Manila than Havana is from New York. Into their markets are pouring a hundred million dollars' worth of goods every month in the year, and the trade is rapidly increasing. American goods are more and more in demand, and we have always been large buyers in the East. The commercial importance of the Pacific is but just now dawning on the nations of the earth. A hundred years will see greater changes there than the last century has witnessed in the countries whose interests have so largely centered in the Atlantic.

The Gold Standard Bill

Nobody anticipates any legislation on the subject of the currency during the few weeks that remain to the present Congress. There are those who feel that something should have been done, or at least that an honest effort should have been made to carry out the recommendations of the President. There is some little consolation in the fact that a meas-

ure has been ordered favorably reported by the coinage committee, even though nothing more is likely to be attempted. This measure, which is known as the Hill Gold Standard bill, definitely establishes gold as the sole legal standard of the United States, and makes the gold dollar the unit. It forbids any further coining of silver dollars except from bullion now in the Treasury, and provides that all contracts, now existing or to be made in the future, shall be computed in terms of the gold dollar of the present weight and fineness. It is the first general bill to come from that committee in several years, and is a hopeful sign that within a few years, at the farthest, adequate attention will be given to the subject of monetary and currency reform.

Powers of the Philippine Commissioners

The commissioners appointed by the President to investigate the condition of the Philippine Islands will have ample powers conferred upon them, and will be given sufficient time to enable them to thoroughly cover the ground. It is hinted that they may be named as civil governors of the Philippine and Sulu groups as soon as the two countries exchange ratifications of the treaty, but that does not seem likely. They will be instructed to study the methods of British administration in that part of the world, and it is to be hoped they will also inquire into the methods by which Holland secures such good results. As soon as they reach Manila, it is said, they will open communication with the leading Filipinos and acquaint them with the desire of the United States to establish a just and generous government. These commissioners — Rear Admiral Dewey, Major General Otis, President Schurman of Cornell, Colonel Denby, ex-minister to China, and Professor Worcester of the University of Michigan — were selected by the President with a view to keeping the government of the islands out of politics, and confidence in its work is inspired by the fact that no politician has a place on the commission. Their inquiries will be confined to the Philippines; they will have no powers in regard to Cuba or Porto Rico.

The Colonial Commission

Until Congress shall provide for the ordinary performance of public functions in our foreign possessions, they will be under the cognizance of the War Department. Three commissioners — Robert P. Kennedy of Bellefontaine, Ohio, Curtis Guild, Jr., of Boston, and Geo. W. Watkins, of Grand Rapids, Mich. — have been appointed, to whom all matters relating to law and order will be referred. The commissioners themselves are responsible to the Secretary of War. The exigencies demand prompt and decisive action, and this can best be met by military rule, which is the simplest and most direct agency for the administration of the chief functions of government. It will be regretted by many that so many people should be held under martial rule for more than twelve months; but Congress is so overloaded

with matters pressing for attention that there is no hope of any attempt to formulate a plan for the management and control of Cuba, Porto Rico and the Philippines. It is hoped that the bill to provide Hawaii with a territorial form of government will become a law; but the other islands will have to wait for the action of the next Congress.

Largest Transmission System in the World

A turbulent, powerful stream of water known as Santa Ana River, among the San Bernardino Mountains in Southern California, has been successfully bitted and bridled so that 12,000 horse power is taken from it and put to work. Not only that, but this power has been transmitted eighty miles, to Los Angeles, where it propels street cars, runs machinery, and lights and heats houses. The enterprise cost hundreds of thousands of dollars and three years of hard work. It involved miles of tunnels which had to be blasted through a mountain, steel conduits hundreds of feet long, and the hauling of tons of electrical machinery up into the San Bernardino Mountains. The enterprise has not only succeeded, but its projectors have astonished electricians by transmitting this enormous power with a loss of only about ten per cent. in voltage. The company can now sell power in Los Angeles cheaper than any steam company in the East and as cheap as the average water power. This wild and heretofore ungovernable stream, after yielding so much of its power, is led down the mountain side and used to irrigate the orchards and groves of the San Bernardino valley.

Candy Consumption

The increased consumption of candy in the United States makes business for the manufacturers, certainly, and for the physicians, probably. A representative to the Pure Food Congress, himself a candy manufacturer, claimed that about \$100,000,000 is invested in the business. While the foreign trade takes a part of the output, the most of it is consumed at home, and the demand is on the increase. It was stated by the same authority that the American people spend more money for candy every year than they spend for beer, wines and liquors. If that be true, it is time to stop; for while very little of the candy offered for sale is poisonous, a very small amount of candy ought to suffice for any healthy person. Recent investigations in Boston show that the girls who work for small wages, and board where the food supply is not wholesome, are the best customers. The craving for candy, in very many cases, is due largely to indigestion, and the gratification of the craving is the aggravation of the disease. Unrestrained indulgence in candy is profitable to the manufacturers, but it is an evil whose increasing proportions call for heroic treatment.

Balfour's Proposition to Ireland

The First Lord of the Treasury, Hon. A. J. Balfour, has conceived a plan for higher education in Ireland which is bound to awake a prolonged discussion and a bitter controversy. It contem-

plates the establishment of two universities — one at Dublin, to be called St. Patrick's, and the other at Belfast, to be called Queen's. The first is practically to be Roman Catholic and the other Protestant, although all scholarships and fellowships paid out of the public funds are to be open to competition regardless of creed, and no theological teaching is to be endowed. At the present time the youth of Ireland are but poorly supplied with facilities for a higher education. The Roman Catholics have long complained, but the Protestants have contended that any attempt to endow a Roman Catholic University would augment the power of the Irish priests and depress the cause of Protestantism. Scotland and England have systems of education adapted to their special requirements, and this is an attempt to make the same provision for Ireland. It is a liberal plan and a noble purpose. Unfortunately there are not wanting signs of fierce opposition from both Catholics and Protestants. The old prejudices die hard; but such a proposition shows progress, and will prepare the way for something better even if it should fail of its present purpose.

Hull Army Bill

Thirty years ago the strength of the Army of the United States was fixed by law at 25,000 men. There has been no increase since that time until last April, when the President was authorized to raise the limit to 63,000. The chairman of the House committee on military affairs has prepared a bill which is now being considered, and on which a vote is expected soon. This bill increases the regular Army to 100,000 men, and gives the President authority to reduce it to 50,000 whenever in his judgment such reduction is warranted. All things considered, this is a moderate measure, and the exigencies of the service demand that it should be passed without unreasonable delay. There does not seem to be any doubt of its passage by the House, but it is feared that the Senate will so weight it down with amendments that it may fail to become a law. The impatience of the volunteer troops to be discharged, and the certainty that this cannot be safely done until there are regulars to take their places, are two elements making for the passage of the bill.

Getting at the Facts

There is an association, called the Committee of Fifty, that has given considerable study to the subject of the use and abuse, the effects and the dangers, of alcohol. It is composed of men of repute, of all parties and religious denominations, business men, scientists, clergymen, economists, total abstainers and moderate drinkers. President Seth Low of Columbia University is at its head, and it has already done some good work in getting at the facts. It has now induced the Senate to add an amendment to one of the appropriation bills, directing the Secretary of Agriculture to expend \$5,000 for an investigation and report concerning the physiological and nutritive values of alcohol and alcoholic beverages. Not many years ago such a

proposition would have been looked upon as distinctly "temperance legislation," and if accepted would not have commanded anything like the attention it does now. It would have been hampered by prejudice and fettered by absurd regulations. Now when it is proposed that the ample facilities of one of the departments of the Government shall be enlisted to do a work of such intense interest to all lovers of temperance, it is looked upon as one of the most natural and sensible propositions that could be suggested. It is along such lines as these that the cause of temperance is making rapid progress.

Unpopular with the Newspapers

The American Newspaper Association is much disturbed because of the conditions imposed upon the buyers of paper for printing purposes. According to a petition which it has drawn up for presentation to the Joint High Commission, there is a combination which controls eighty per cent. of the output of that kind of paper. This organization is capitalized at \$50,000,000, but its promoters frankly admit that \$20,000,000 of that amount represents only the good will of companies bought up, and the petitioners say that the entire plant could be duplicated with better machinery for \$10,000,000. Of course the immediate result is that the newspapers must pay more for their paper — pay an exorbitant price for it in fact — in order that dividends may be declared. Singularly enough, the Association does not propose to fight the trust in the courts, notwithstanding the stringent laws against such combinations, but it petitions the Joint High Commissioners to recommend the revocation of the present duty on print paper and wood pulp imported from Canada. The Association declares that every newspaper publication east of the Rocky Mountains has been placed at the mercy of the combination within the past week, and that while high prices are maintained in this country the company is successfully competing with Canadian, German and Swedish manufacturers in the markets of the world. The issue of this contest will be of interest to victims of other combinations of like character.

Protection of Private Property

An effort will be made to secure the passage in Congress of a resolution directing the President to open a correspondence with the chief nations of the world with a view to an agreement exempting from capture all private property on the seas in time of war. The United States refused to be a party to the declaration of Paris in 1856, because it did not cover this point. That declaration simply abolished privateering. We insisted then that it was time to wage war at sea under the conditions which prevail on land, but the Powers would not agree. President McKinley, in his last annual message, recommended that some action be taken by the present Congress in this direction, and the New York Chamber of Commerce has also put itself on record in favor of such a resolution. The absurdity of seizing

private property because nations are at war was shown more than once in the Spanish-American war when some small coasting vessel, whose master had not so much as heard there was a war, was captured by a man-of-war and promptly sent off to a prize court. It is certainly time to move beyond that point.

American Occupation of Cuba

It is said that the Spanish bankers and merchants in Cuba are not loaning money or giving credit, except for limited periods, because of their impression that the American occupation of the island will be brief. The Marquis Pinar del Rio has informed his acquaintances that during his recent visit to the United States he became convinced that Cuba would not long be under American protection. The plan of Gomez appears to be to unite the Spanish residents with the Cubans, and prepare the way for independence. In Havana there is a strong party in favor of annexation; in the country the subject is seldom discussed seriously. Last Sunday 4,000 men, women and children stood for four hours in a pouring rain to listen to Cuban orations. The occasion was the unveiling of a tablet to the memory of José Martí, first president of the Cuban Revolutionary Government. The tenor of all the speeches was in favor of independence; but firmness, concord and patience were recommended as the most efficient allies in the work. One of the most competent of the speakers said: "The Power that has intervened between the old regime and the one we are striving for is unfamiliar with the ways and habits of our race, and, naturally, it will sometimes blunder in its efforts to fulfil its obligations to Cuba. The Cubans must realize this, and indicate the mistakes with full faith that they will be corrected."

Senate Passes Canal Bill

Although the treaty of peace still hangs fire and the appropriation bills have not been considered, the Senate found time to discuss, and after discussion to pass, a bill carrying an appropriation of \$115,000,000 for the construction of the Nicaragua Canal. While it contains the provision authorizing the President to negotiate for the control of an alternative route, it really buys out the Maritime Canal Company, paying for its property rights five million dollars. The control of the canal, which is to be completed within six years, is in the hands of the Government, but as our treaty rights forbid its control being elsewhere, there will probably be no contention that that is one of the property rights for which five million dollars is to be paid. The bill provides for the Government ownership of 925,000 shares of the one million which are to be issued, and five of the seven directors are to be appointed by the President; Costa Rica and Nicaragua each to appoint one. It is very doubtful if the bill passes the House, and it is rather a matter of surprise that it should have passed the Senate at all, and almost a wonder that only six votes were cast against its passage.

METHODISTS ARE IMPERIALISTS

AS the several branches of Methodism constitute by far the largest Protestant denomination in this country, and as it is in a peculiar sense the church of the people, it may be of some significance as well as of interest to note that our membership is strongly imperialistic in opinion and preference. A striking indication of this fact is found in the recent declaration of Erving Winslow, secretary of the Anti-Imperialist League, that he had been unable, after weeks of inquiry and investigation, to secure the name of a single prominent representative of the Methodist Church who was willing to pronounce himself an anti-imperialist. He went on to say that in other denominations he had found those in sympathy with the movement which he represented, but not one in the Methodist body. With a natural and reasonable interpretation of imperialism, as now understood, we should confirm Secretary Winslow's statement. The islands were upon our hands for disposal, and we would neither return them to Spain nor leave them to the cupidity of Germany, France, Russia, or any other nation; the inhabitants are not capable of self-government, and it becomes our obligation and duty to protect them, and to direct and teach them to be self governing; and their condition, physically, morally and intellectually, must be unspeakably improved under our paternal care. This is imperialism, in this exigency, as we understand it. Just what is to be the ultimate outcome with the Philippines, no one can now settle or prophesy, and it is futile to undertake to do it. "Sufficient unto the day is the evil thereof."

What we are doing in a philanthropic spirit and with a Christian purpose for Cuba and Porto Rico, we hope to do for the Philippines. The term "imperialism," therefore, has no terror for Methodists. These new problems are thrust upon us, we believe, by a determining and favoring Providence, and we cannot be so false and cowardly as to shrink or shirk the responsibility. The prophets of evil do not affect our people. That there are grave dangers, we recognize; but that American citizens are capable of exercising the necessary civic and political virtues in the future, as they are doing in the present and have done in the past, we confidently believe. We are not unmindful of the significant historic fact that every accession of territory to our original domain has been resisted by a small and distinguished contingent with words of alarm and warning similar to those so loudly heard today. We do not presume to speak for the denomination, but we do venture the opinion that our people are becoming weary and impatient with the jeremiads of a very small part of the American people and the talk against the ratification of the treaty; because, unquestionably, such action encourages Aguinaldo's pretensions and renders a conciliatory and early solution of the problem much more difficult. The intuitions of the mass of the people have often proved wiser and safer than the conservatism of the culti-

vated minority. That President McKinley is a Methodist has but little, if anything, to do with the support given him in this exigency by our denomination. Our people would as heartily sustain him, under the circumstances, if he were affiliated with any other church. Methodism takes naturally to world-wide aspirations, purposes and achievements. "The world is my parish," said our founder, John Wesley.

If Every Man will Obey

IT is all very well to say, as does a Methodist contemporary, that "the board of managers has no right to establish a mission in Cuba in the present situation. No Bishop has a right to establish one there, nor has any Bishop the right to station a minister in Cuba. The sole power in the church to establish a mission is the General Missionary Committee." We should be greatly relieved, however, to know that the law of the church in this instance would be heeded. This law is repeatedly violated. At the last session of the General Missionary Committee in Providence two Bishops confessed that during the year they had acted without authority in opening new missions. Bishop McCabe does it *ad libitum*, and makes his boast that he shall continue so to do. He establishes missions in Alaska and at Manila, and we shall not be surprised if he returns from Mexico by the way of Cuba and plants a mission in that island. The law of the church is right, and should be obeyed.

Never Said It

WE have many times told our readers that it would be well for them to wait until the various sensational and unbelievable reports that appear in the daily press are confirmed. We have seldom been more greatly surprised and shocked than when we read, a few days ago, that Rev. Dr. O. H. Parkhurst of New York had approved of and commended the liquor saloon. We learn later that he never said what was attributed to him, nor anything approaching it. The mistake is said to have come about in this way: The New York *World*, in publishing abstracts of several sermons, attached his name to one that some one else delivered. In replying to an inquiry of Dr. Field, the editor of the *Evangelist*, Dr. Parkhurst says:—

"I notice that some of my clerical brethren are reported (I do not know with how much accuracy) as dealing with the saloon in terms of apologetic and even patronizing tenderness. All such tenderness is badly misplaced. I know what these saloons are. I have visited them at all hours of the night and on all nights of the week, and there is not an extenuating word that deserves to be spoken in behalf of them. They are foul, beastly and swinish, the prolific hot-beds of vile politics, profane ribaldry and unspeakable sensuality."

Bishop Potter of New York has also been severely criticised all over the country for some remarks he is reported to have recently made in defence of the saloons. In response to these criticisms he has made an explanation of what he said and what he meant on the subject. In his letter he says:—

"You have been misinformed. I have never expressed any opinion as to the 'dramshop.' In a recent address in behalf

of coffee houses, coffee wagons, coffee carts, and the like, I stated that something answering to the saloon, i. e., a place of inexpensive recreation and refreshment, would always be a necessity. I may add that until it is provided the mischiefs of the saloon, which nobody recognizes more clearly than I, will continue. The saloon may be driven to cover, but it cannot be abolished. Something better, something wholesome, harmless, undefiled and undefling, must take its place and so expel by substitution."

What will the Ten Say about It?

REV. S. W. TROUSDALE, D. D., of the West Wisconsin Conference, a member of the Book Committee, has issued a tractate entitled, "A Plan to Improve our Christian Advocates and Save Money to the Church." In this pamphlet, referring to the report made by the publishing agents at the last Book Committee meeting in February, 1898, he says: "Total annual loss, so far as known, on ten *Advocates*—the *Northwestern*, the *Central*, the *Western*, the *Northern*, the *Onaha*, the *Pacific*, the *Southwestern*, and the *Advocate Journal*—was \$29,083."

Dr. Trousdale does well in calling the attention of the church to these facts and in making an effort to find a remedy, but, like many a sincere theorizer upon the subject, his suggestions seem to us, to say the least, visionary and unfeasible. He advises that the General Conference elect a man to edit eight pages of these ten papers in common, and adds: "Stereotype these eight pages and send the plates, or the printed sheets, to the ten *Advocates* for insertion in each of them." He predicts that a saving would thereby result, in composition, of \$10,707, and in subsidies of \$17,500, making a total annual saving of \$28,207.

The objections to this plan are apparent: 1. There is now no one man in the church, nor will there ever be, who could edit satisfactorily these proposed "common eight pages." There would be interminable friction between this general editor-in-chief and the individual editors of each of the ten papers. The proposition is unworkable. 2. It would immeasurably cheapen the Methodist press in the estimation of the best journalism and with the reading public at large. It would be taken as a confession that the Methodist Episcopal Church was incapable of sustaining its church papers by the best and generally accepted methods. 3. It would very greatly decrease the income of the papers from advertising. Herein lies the main source of revenue for religious as well as secular journals. The advertisers, and especially advertising agents, become extremely alert and watchful not only of the circulation of the papers, but of their merit. The largest advertising concerns have come, therefore, to eliminate from their patronage journals in which the blanket form or the "common page" is used. Dr. Trousdale would, therefore, by his plan, kill the goose that lays the golden egg. His suggestions, while well meant, are thoroughly impracticable.

A Noteworthy and Noble Message

PRESIDENT F. E. Clark, D. D., of the United Society of Christian Endeavor, has sent "a birthday message" to Christian Endeavorers, in anticipation of the eighteenth birthday of the Society, Thursday, Feb. 2. It is a greatly needed, frank and heroic message, that will be of unspeakable service to the cause of genuine Christianity and pure morals. Ministers, churches, and the loyal and true friends of the young peo-

ple's societies of all denominations, will find in Dr. Clark's position and exhortation peculiar comfort and support. In these days when there is so great a tendency to remove all barriers from the young Christian, it is significant that this well-known leader should declare himself unequivocally in favor of reasonable and healthy restrictions. He says:—

"Nearly fifteen years ago, in the early days of the movement, when there were scarcely a thousand societies in all the world, I sent them a message which they were kind enough to take up, and reprint in many languages and repeat in many forms. It was this: 'Raise the standard.' Let me repeat that message once more, for in all these years I have not changed my mind on the matter, and my message in 1899 is the same as in 1884. The last dozen years have been years of peculiar temptation to young people. The standards of many churches in regard to worldly amusements have been lowered. Many practices which a dozen years ago would have been utterly condemned are today admitted in some Christian circles. The strain put upon many young Christians by this conformity to the world all around them has been almost unbearable, and some, alas! have yielded to it. Look this matter of worldliness squarely in the face. Decide what you ought to do as a young Christian. Do not be laughed or browbeaten out of your convictions. Lift up your banner and stand to your colors."

Mrs. Orange Scott

MRS. ELIZA DEARBORN SCOTT, wife of Rev. Orange Scott, of immortal memory, who died Dec. 31, 1898, aged 95 years and 8 months, deserves more than a passing notice, since her life lines ran through historic years and intermingled with other lives known and revered in church annals.

Her grandfather, Rev. Nathan Ward, was called to Plymouth, N. H., in 1764. This town was so sparsely settled at that date that the installation was held elsewhere in order to secure ministers and council. As he went to his charge he had to take his family through thirty miles of wilderness, marks of the "trail" being found only on the trees. At Plymouth he preached the first sermon ever given in the town—on the banks of the Pemigewasset—became the first Congregational pastor, and retained that position forty years. His family ancestry is traced back to the times of "William the Conqueror" and the conquest of England. It is a noteworthy fact that four interlapping lives, including that of the subject of this sketch, cover three hundred years!

Rev. Mr. Ward's daughter, Abigail, married Samuel Dearborn of Plymouth, and Eliza was the youngest of their twelve children. She had a strong desire for an education, and in her girlhood was for one term a student at South Newmarket, N. H. (now Newfields), in the first Methodist school opened in New England. This was considered a great privilege in those days.

As her parents advanced in years, she devoted herself to them with great faithfulness until their death. Soon after, while visiting her sister, Mrs. Rev. Charles Baker, in Portland, Maine, she met Rev. Orange Scott, who was at that time just entering his career as an antislavery worker. He was with Mr. George Thompson, an English antislavery lecturer who had been "whipped out of England," and both were presenting the cause in Portland. As these two agitators were together in a certain pulpit one night, stones were thrown at them through the windows—a kind of applause common in those troublous times. Feeling ran high

both for and against the fearless reformers, but the young woman from the New Hampshire hills deeply sympathized with the antislavery movement. To give her own words: "My mother hated slavery in her inmost soul, and I got my ideas originally from her." Not long after this chance meeting in



MOTHER SCOTT.

Portland, Eliza Dearborn married Rev. Mr. Scott, then a widower. The marriage occurred in October, 1835.

Mr. Scott was one of the first to appreciate the awfulness of the slave traffic, and to raise his voice courageously and persistently against it. Gifted with prophetic vision, he foresaw the doom of this national sin; and, laying aside personal ambition, he devoted his life to the "unpopular cause." His faith was embodied in many an ardent speech both public and private—before the members of the General Conferences of 1832, 1836, and 1840, on the floor of his own Annual Conference, and in churches and halls throughout the land. "The days of the captivity of our bondmen are numbered. Their redemption is written in heaven"—these were his words, and this his confidence.

But while her husband was emphasizing the "impending conflict" both on the platform and at the Conferences, as well as in church periodicals, Mrs. Scott was in his home caring for their children, never knowing when he might be stricken down by those who were confessedly ready to take his life. Naturally that home was often the refuge of "abolitionists," and her hospitality was often taxed to the utmost; but courage and faith never failed. Her acquaintances included such antislavery workers as the sisters of Neal Dow, Theodore Weld, the Grimke sisters, and many others of equal activity and celebrity. For twelve years she shared the peculiarly trying experiences of her gifted husband, and when at length he died, in 1847, she knew that his death was as directly a sacrifice for human liberty as if he had fallen upon a battlefield.

After this bereavement Mrs. Scott removed with her fatherless children from Newark, N. J., to Newbury, Vermont, where in the little home which was her one earthly possession, she spent most of the time for thirty years. The Vermont Conference Seminary, located, during those years, in this small village, was a school of wide and well-deserved popularity, and gave her the coveted opportunity to educate her children, two daughters and a son. But the history of their "growing years" who can write? It is a history of self-sacrifice, devotion, economy, faith and victory such as is seldom

witnessed and cannot be described. But through all her struggles she was constantly working for others, literally "going about doing good." This thoughtfulness for every one around her was a marked characteristic of her whole life. As time passed she saw both daughters married to Methodist ministers, and her only son also in the itinerant ranks; but it was not until she was seventy-five that she could be persuaded to leave her Vermont home. Then she went to that of her daughter, Anna, the wife of Rev. Silas E. Quimby, where, for twenty years, she has been cherished with unflinching devotion.

"Mother Scott," as she was lovingly known, was an enthusiastic "white ribboner" and a zealous "King's Daughter," and wore, at her own request, the tokens of both upon her breast after her hands were folded in the last long sleep. Her interest in the church, of which she had been a member seventy-seven years, never waned. She followed the workers of the Woman's Foreign Missionary Society to their far-away fields with her prayers; knew where Bishop Taylor's banners were set up in Africa; and kept in touch with home interests through the church papers, which, as soon as they arrived, found their way to "grandma's room." Because of this unflinching love for the present, she was always an interesting companion. She could relate incidents from 1809 forward through the century, but never forgot that the Master's kingdom is ever advancing, and of its increase "there should be no end."

Among her last testimonies were: "I die at peace with every man and woman in all the world so far as I know." "The Lord has been very mindful. What can poor sinners do with no hope?" "Give my love to everybody. Tell all my dear kindred." "I have lived so long—but I do not regret living. I have tried to make life more comfortable for some, and I believe I can say I have done what I could."

The funeral services were held at the par-



REV. ORANGE SCOTT.

sonage in Salem, N. H., on Jan. 3, Rev. J. W. Adams officiating, according to her desire. Her daughter was with her to the last, and her son, Rev. O. W. Scott, of Brookton, Mass., arrived several hours before her death, in season for recognition and brief conversation. Six of the eleven grandchildren were present at the funeral, as was also Rev. James Noyes, of Franklin, N. H., who married the older daughter for his first wife. The burial was in Springfield, Mass., beside the grave of her honored husband. It is an interesting coincidence that both Mr. and Mrs. Scott died on a Saturday night, the 31st of the month, and that the funeral of each occurred on a

Tuesday at 2 P. M. Upon his monument is this significant inscription:—

REV. ORANGE SCOTT

BORN FEB. 13, 1830

For about twenty years a successful minister of the Gospel in the Methodist Episcopal Church. Becoming dissatisfied with the polity of the church and its connection with slavery, he withdrew A. D. 1842, and was one of the principals in forming the Wesleyan Methodist Connection. He was a fearless reformer, an eloquent preacher, a faithful pastor, a good man.

He died in great peace, July 31, 1847.

This monument is the voluntary offering of his devoted friends to his great worth.

The funeral of Orange Scott occurred in old Union Street (now State Street) Church, Springfield, Aug. 3, 1847. Mr. Scott was pastor of that church in 1829, when twenty-nine years of age. Rev. L. C. Matlack preached the funeral sermon from Dan. 12: 3: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Among the pall-bearers were Revs. Mark Trafton, Miner Raymond, Loranus Crowell, and Geo. Landon, of the Methodist Episcopal Church, and Revs. George May and Oliver Morse of the Wesleyan Methodist Church.

At the centennial of New England Methodism the editor of ZION'S HERALD read a paper on "New England Methodism and the Negro," and thus referred to Orange Scott:—

"Unquestionably the most influential factor in the Methodist Church in the cause of abolition was Orange Scott. I knew little of this man and his work until I studied him recently, in standard Methodist writers. Searching the record, without prejudice or preference, and only with the view to learn the facts, I must confess that representative Methodists photograph this man in this struggle against the monster of Negro slavery in such a way as to call forth from me most grateful and enthusiastic response. If we rightly hold Garrison, Phillips, and Whittier in a kind of veneration akin to worship, then I do not see how we can be just and withhold the tribute of most generous praise from Orange Scott, for his opposition to this great curse. In 1833, when Scott was thirty-three years of age, and then a most successful Methodist minister, his attention was first called seriously to the subject of abolition. For a year, like Paul in Arabia, he read, and pondered over the new call to duty. As presiding elder of the Providence District, at camp-meetings and other public assemblies, he began to pour out his soul against slavery. Then, too, at the invitation of D. H. Hia, publisher of ZION'S HERALD, he began a series of articles in that fearless journal against the barbarities of the system."

PERSONALS

— Prof. W. O. Atwater, of Wesleyan University, recently delivered an address on "Food in Its Relations to Individual and National Welfare," before the members of the Commercial Club, St. Louis.

— Rev. E. P. Robertson, of Rochester, Minn., presiding elder of Winona District, Minnesota Conference, is spending some weeks in this city in order to take a course of lectures under Prof. Bowne, of Boston University.

— Miss Jennie Scott, who represents so successfully the work of the Freedmen's Aid and Southern Education Society before the churches, has been speaking for some weeks in New England, and goes from here to the West to continue her work.

— Those who had become accustomed to the genial spirit and manly bearing of Wallace D. Lovell, registrar and assistant treasurer of Boston University, will be pained to learn of his death, which occurred at his home in Hyde Park last week. He had been ill for a long time. For many years he was a trustee of the Methodist Episcopal Church, and was highly appreciated by a large circle

of friends. His wife, who was Miss Sara G. Porter, of East Boston, survives him. They had no children. The funeral took place on Friday from his residence, and there was a large attendance of friends and associates from Boston University and town officials. Rev. George L. Collyer, the pastor, conducted the services, assisted by President Warren, Dean Huntington, and Revs. Jesse Wagner and F. T. Pomeroy.

— Rev. Dr. E. E. Hoss, editor of the Nashville Christian Advocate, is on a visit to Cuba to find a little respite and recreation, to study the island in its transition state, and to see his son, Embree, who is serving his country in the Fourth Tennessee Volunteers, at Trinidad, Cuba.

— The many friends of Rev. W. P. Odell, D. D., of Calvary Church, New York, will be glad to know that his work is moving on very satisfactorily. At the fourth quarterly conference held last week he was unanimously invited to return next year, and his assistant, Rev. G. M. Fowles, was also invited for another year.

— Rev. Dr. William Butler, the founder of our missions in India and Mexico, was 81 years old last Monday. He is in quite comfortable health, and takes a lively interest especially in the missionary work of our own and other denominations. The Boston Herald of Monday devotes nearly a column to him, with an appreciative sketch and good portrait. Dr. Butler received the following telegram on his birthday: "Mexico Conference salutes you. 2 Cor. 1: 12, 14."

— Rev. Dr. S. C. Swallow, late Prohibition candidate for governor of Pennsylvania, has accepted an invitation to address the Reform Club of Boston, Feb. 7, upon "The Quay System of Government, and the Progress of the Independent Movement Against It." Dr. Swallow is editor of the Pennsylvania Methodist, and as the above is his favorite subject, and as he speaks like a John the Baptist, a vehement philippic may be expected.

— The many friends of Rev. Dr. and Mrs. Frederick Woods, of Broadway Church, Somerville, will be pained to learn of their bereavement in the death of their oldest daughter, Miss Emily, aged 34 years, which occurred on Monday, Jan. 23, of heart failure. Miss Woods had been an invalid for nearly two years. A teacher in the public schools of Hyde Park for ten years, she was greatly beloved by her pupils. She was a woman of fine ability and of unusual charm of life and character. The funeral services took place on Thursday at the Broadway Church, Presiding Elder Eaton officiating, assisted by Revs. G. S. Butters, F. T. Pomeroy, and Charles Parkhurst. A large number of the pupils of the deceased and other friends from Hyde Park were present.

— Mrs. Ediza Rich, widow of Charles H. Rich, and mother of Mrs. Raymond F. Holway, passed away very peacefully Jan. 18. Some five weeks before, she had a fall, after which she gradually failed until the end came. Mrs. Rich was once a member of the old Benet St. Church, Boston, and later of the Hanover St. Church. She had been a member of Rev. R. F. Holway's family ever since they had a home, and made many friends in the charges he has served. Four children beside Mrs. Holway survive her—Rev. Chas. E. Rich, pastor of the M. E. Church at Alameda, Cal.; Mrs. Mary E. Tugby, of San Francisco; Mr. Joshua S. Rich, of Richmond, Ind.; and Winnie C. Rich, a deaconess in Denver, Col. The funeral services were held in the parsonage at Charlestown, on the following Friday, Dr. Eaton in charge, assisted by Rev. E. S. Best, a former pastor, and Rev. N. B. Fisk.

— A cablegram announces that Mrs. R. P. Alexander, the wife of one of our missionaries in Japan, perished in the burning of their home at Hiroaki on the 19th inst.

Mrs. Alexander went with her husband to Japan five years ago, the first three of which were spent in educational work in our English schools at Aoyama. Two years ago Bishop Joyce appointed them to Hiroaki, where they have been laboring with much success. Mrs. Alexander was a devoted Christian lady of rare gifts and rich graces. She had won a large place in the affections of our missionary people and was also greatly beloved by the Japanese among whom she labored with Christlike tact and devotion. Her home is in Bear River, N. S., where her parents, Mr. and Mrs. Vroom, who visited her in Japan two years ago, still reside. Her husband, who with his child five years old escaped the burning building, is a graduate of Harvard. The house destroyed was a rented building. We expect further particulars by mail in two or three weeks.

BRIEFLETS

The yearly Negro Conference will convene at Tuskegee, Ala., Feb. 22.

The first of the series of papers on Christian Science, from the pen of Rev. A. S. Gumbart, D. D., promised last year, appears in this issue. Others will follow.

Five of the United States—Maine, New Hampshire, Vermont, Kansas and South Dakota—are prohibitory in policy, thirty-six have State license laws, and the other four have possible local areas of prohibition under a license system without specific law. In twenty-four States the people vote directly; in seven, local officers, as in Massachusetts, are given power to grant licenses.

The New Hampshire Conference Seminary at Tilton has \$100,000 pledged to it in bequests, provided another \$100,000 can be secured in gifts or bequests. The agent, Dr. D. C. Knowles, is in the field seeking this addition to the endowment funds. Every friend of the school should be on the alert to help him secure these pledges in wills or cash payments. With such an endowment this school will be lifted to the highest plane of usefulness. Let every minister of the Conference be awake to the call of the twentieth century!

We are happy to announce that Prof. George A. Coe, Ph. D., of Northwestern University, will address the Boston Preachers' Meeting on Monday, Feb. 6, upon "Imagination in Oratory," and that he will deliver lectures at the School of Theology on Tuesday, Wednesday and Thursday evenings following, at 7:45 P. M., upon the general subject of "Studies in the Psychology of Religion." The subjects for the respective evenings are: "Relations of Religious Experience to Adolescence;" "The Dynamics of Personal Experience;" "The Psychological Content of Spirituality." Both ministers and laymen are invited to listen to these lectures.

Secretary John D. Long is a very safe guide even for the wise and self-centered citizens of Massachusetts, and in a speech before the Montauk Club of Brooklyn on last Saturday night he said: "As a country you may feel proud that you have contributed to the result of this war. But after all it is peace for which we fought. I call upon you to let your sentiment go out for the ratification of the peace treaty. What was the war for? What was all the sacrifice of men and the carnage but that we might get peace? Is there anybody who does not desire that the hand of Spain should be taken from the Philippines? How shall we eliminate this Philippine question? It can only be done by the ratification of the peace treaty."

CANADIAN HAPPENINGS

"ALIQUIS."

OUR new Governor-General, Lord Minto, has quietly assumed office, and received the usual addresses of welcome. Not the least significant of these was that of the Methodist Church, representing one-third of the population of Ontario, and one-fifth of the entire Dominion. It was presented by a notable gathering of ministers, college professors, merchant princes, manufacturers, and members of the Provincial and Dominion legislature and senate. His Excellency seemed a little nervous, but made a cordial reply. He has not the oratorical gifts of Dufferin, Lansdowne, or Aberdeen. He is a soldier and not a speaker. The Earl of Minto is the first military governor we have had for many years. Under the title of Lord Melgund



LORD MINTO.
Governor-General of Canada.

he served in the suppression of the Northwest Rebellion in 1885. He is a noted "sport," and in his younger days rode his own horses as jockey in the Derby races. The Countess is a brilliant society woman, and is said to be the best lady skater in the Dominion.

Soldier though he is, Lord Minto is not a jingo. He has avowed himself in favor of the most cordial relations with our American neighbors. Sir Wilfrid Laurier, the genial Premier of Canada, is also on record with the same intent. It is hoped that the Joint High Commission at Washington will remove all causes of difference between our kindred people. No petty "pin-prick policy" on either side must be permitted to mar the deep good-will of both peoples.

Our Governors-General have little political power, not a tithe of that of your President; yet their salary is equal to the President's, besides the large expense for Rideau Hall. But as this is all we pay for maintaining British connection, it is thought to be well worth the price.

A heroic effort is being made to rescue the historic St. James Church, Montreal—the handsomest Methodist church, it is claimed, in the world—from the crushing debt of over \$600,000. A quarter of a million will save it from becoming a big theatre or Roman Catholic Church. Nearly half of this has been secured, and an earnest effort is being made to raise

the balance within two months. It is almost worth while getting into such a predicament for the sake of the grand connectional effort to get pulled out.

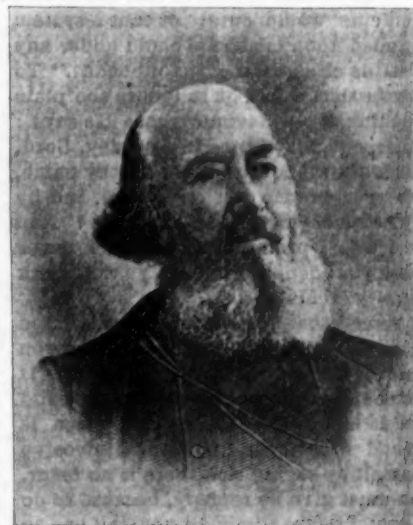
We have had a curious trial by newspaper in Toronto. Rev. H. S. Jenanyan, a native Armenian, and accredited minister of the presbytery of New York, has been collecting funds for a Bible Institute at Iconium, in Asia Minor. He is the founder of St. Paul's Institute at Tarsus, to which the late Col. Shephard, of New York, gave \$5,000 a year while he lived, and a bequest of \$100,000 when he died. He was indorsed by influential committees of New York and Toronto. A Presbyterian newspaper here, the *Westminster*, challenged the bona fides of Mr. Jenanyan. He asked for an investigation of his character. This was conducted, in the presence of two or three hundred ministers and others interested, for three days. Jenanyan defended himself with marked ability and power, and was acquitted so far as the purview of the meeting extended. He has since been vindicated by the presbytery of New York. A curious thing is that the great preponderance of the friends and defenders in Toronto of this accused Presbyterian minister were Methodists, whereas the great preponderance of his opponents were of his own church. The *Westminster* inveighs against this "trial by public meeting," but ignores its own condemnation of the man without trial. "Good name in man or woman is the most immediate jewel of the soul." A candidate for public confidence is a plant of slow growth and must be "like Cæsar's wife above suspicion." It is easily rooted out, and with difficulty replanted. Jenanyan's mission in Canada is effectually killed. The moral of it all is that givings through the recognized boards of the several churches are the safest.

By the death of Father Chiniquy at Montreal, Jan. 16, has passed away a notable figure in the religious life of Canada and the United States. He was born at Kamouraska, Quebec, of mixed Spanish and French ancestry, ninety years ago. For nearly thirty years of his life he was a Roman Catholic priest, and for forty years a Presbyterian minister. He was ever a leader of men. As a priest he waged a crusade against the drink traffic in Quebec with marvelous results. In his first parish he found seven taverns and not one school. In two years there were seven schools and not one tavern. Every distillery but two in the province was closed. The city of Montreal presented him with a gold medal, with the inscription: "*Hommage a ses vertus, a son zèle et a son patriotisme.*" More remarkable still, the Parliament of Canada made him a grant of \$2,500 as an expression of public gratitude.

In the early fifties a far-sighted effort was made to secure the Mississippi Valley forever to the Church of Rome by planting a series of Catholic colonies in the new West. Father Chiniquy was appointed to lead this movement. He selected a site at Kankakee, Illinois, and

planted a colony of five thousand French Canadians. In a short time fifty thousand more Roman Catholic immigrants from Canada, France, Belgium, and Austria were settled in this fertile plain.

Father Chiniquy's religious views, meanwhile, were undergoing a change. His study of the Scriptures showed him many divergencies between the doctrines of his church and the Word of God. The worldly ambitions and irreligious life he witnessed in some of the priests sent to minister in this colony roused his conscience. Strained relations occurred with his superiors. As champion of his French compatriots he became an object of hostility. A speculating land shark was induced to bring civil action against him. He secured for his defence the services of Abraham Lincoln, "the best lawyer and most honest man in Illinois," as Chiniquy said. It is curious that the judge of the court was David Davis, afterwards Vice-President of the United States. Lincoln stood by him in appeal after appeal, and secured his triumphant vindication. Chiniquy, however, was obnoxious to the hierarchy, and was interdicted as a schismatic priest. He describes this experience as his "Garden of Gethsemane." His parishioners stood by him to a man, and



FATHER CHINIQUY.

shortly after the whole church, over a thousand in number, followed their pastor into the communion of the Presbyterian Church.

For forty years he was a thorn in the side of the Roman Catholic hierarchy in both the United States and Canada. He was the victim of thirty lawsuits, but came out of them all unstained. He preached and lectured on the errors of Rome around the world, and was mobbed a score of times. He was busy alike with tongue and pen. His "Fifty Years in the Church of Rome," a bulky book, reached its seventieth edition, and was translated into nine languages. He had little of the *suaviter in modo*, much of the *fortiter in re*. He was ever a fighter, and when he felt that he was right could fight to the death.

Less than two years ago the old man returned from a preaching tour in Britain, having performed prodigies of labor for a man in his eighty-eighth year. He was greatly honored by the Protestant community, and was superintendent of French Canadian missions of the Presbyterian Church. His funeral on Thursday, Jan. 19, was the scene of remarkable tributes of respect from all the Protestant churches.

THE HARM OF CHRISTIAN SCIENCE

I

REV. A. S. GUMBART, D. D.

THE question is often asked: "What possible harm can come to me if I seek the aid of Christian Science?" To this we answer, without hesitation, "Much!" The evil of it is that the harm does not appear at first. Christian Science baits its hook so skillfully that the unwary have swallowed bait, hook and sinker before they realize their danger. Christian Science is based upon falsehood and deception. We will not deny that there are certain forms of nervous diseases that sometimes yield to mental treatment, but we deny with all the power of our being the scientific accuracy and the moral reliability of the great bulk of the testimony given in Christian Science literature. "But," some one will say, "if there is a mere possibility of my being cured by Christian Science, wherein lies the harm in my trying it?" Well, my friends, if you were sick would you go to the devil for medicine, even if you were sure that the devil's medicine would cure? "Ah!" you may reply, "but surely we have no reason to believe that the devil's medicine would cure; or that a system founded upon falsehood could under any possible circumstance be of benefit." To reason thus would be to ignore the plain teaching of our Saviour where He says: "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7: 22-23).

I repeat that Christian Science is based upon a lie. If you have a pain, you must say that you have no pain. If your child is sick, you must tell the child that it is not sick. If its little face is flushed with fever, you must deceive yourself by saying that there is no fever. You must give no remedy, because to do so would be to admit to yourself and to the child that it is sick. You must lie about it and say, "The child is not sick," and must treat the child as though it were perfectly well. Acting upon this principle, in hundreds of cases, the minister, by subtle means, is prevented from seeing the aged mother who is sick unto death, and who all her life long found consolation in prayer. Why? Because to permit the minister to pray with the patient would be to admit the sickness which God is asked to cure. Sometimes a physician is called in to satisfy the demands of some member of the family or to provide for the signing of the death-certificate in case of the death of the patient. But where Christian Science can have its way, the medicine prescribed is not given to the patient, and even such sanitary measures as the physician may suggest as necessary, when he has departed, are ridiculed and discarded; and so it comes to pass that families are divided, moral obligation and common sense are trampled under foot, and not a few have been carried to the cemetery who might be alive and well if it were

not for the falsehoods and follies of Christian Science treatment.

Christian Science claims to be founded upon truth, truth with a big T, but what shall we say concerning such testimony as the following?—"I was healed, in two treatments, of hereditary consumption." Another, who declares that both feet were frozen, testifies: "My feet were black at the bottom and hard as rocks. . . . Next day I got up, did not look at my feet—for we are told to look 'up, not down'—ate my breakfast, and went out and walked about ten miles that day. . . . A week later, upon examining them, I found they were all right except being somewhat red on the bottom and having the skin peeled off a little." But why this man examined his feet a week later when he was told to look "up, not down," he does not say; but we venture the suggestion that socks warranted not to crock and a more free use of pure water would have prevented this brother's feet from being "black at the bottom." Another says: "Years ago I too dreamed dreams of fatigue and weakness which to my sense then were anything but dreams, and how the blessed light of Christian Science has dispelled so many of those shadows. . . . Think of it! health a spiritual fact, never to be touched by weariness, weakness or pain!" Surely, if this gushing sister has gotten beyond the possibility of weariness or pain, it would be very easy to prove it. I read in my New Testament that the Christ was both weary and thirsty on the occasion when He met the woman of Samaria at Jacob's well; but I am now to believe that the Master was neither tired nor thirsty—He only thought so. Another testifies that he was cured of "the different forms of consumption," "vertigo, dyspepsia, kidney trouble, etc.," had received sound gums, "teeth became white," "bleared" eyes "became bright," "hair, that from debility had become straight, became wavy as in youth, and poor finger-nails fell out and new and better ones grew in their place." There is only one thing more amazing than this testimony, and that is that people with common sense can be found to believe it. Such fairy tales are an insult to honest and truth-loving people.

Few people know when a thing is proven, or are capable of weighing the worth of testimony. This was Abraham Lincoln's chief difficulty when he first entered the law, and it was not until after rigid discipline that he, at last, felt that he had come to that point where he knew when a thing was proven. This is undoubtedly one reason why well-meaning people will present such testimony, and why so many with bodily ills will accept it as proof. The harm that must come from such a system must be self-evident. Pundita Rambai, a Christian Hindu, declares that that which in America is called Christian Science is nothing more than Hindu philosophy under a Western name. She says: "And what has that philosophy done for the people of India? The tree is judged by its fruits. An apple tree cannot bring forth a pear, but it will bring forth its own kind. The grandeur and beauty of that philosophy must be

judged by its fruit. You are a people of some feeling. Everything is real. You feel that when other people are starving, you ought to give them something to eat; but out in India they do not feel that. Men do not feel any sympathy with others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers, and did not help the needy. For why should they help when they claimed the suffering was not real, neither were the dying children real?"

Roxbury, Mass.

ANSWERED PRAYER, OR FAITH-CURE: WHICH?

CAPT. R. KELSO CARTER.

MY friend, Dr. —, said: "I wish you would go to the Hopkins and have your sputum examined. This thing ought to be settled positively."

He had made all ordinary examinations, and was much concerned about me. For four months my symptoms, beginning with a slight wheeze in the right bronchial tube and a tickling cough, had increased very rapidly, and now, at the end of September, 1898, prostration was extreme, expectoration frequent and ugly, loss of weight steady, and coughing a torture.

I went to the Johns Hopkins Hospital next day, and there an expert bacteriologist made the microscopic examination. His report said: "Fairly typical mummular sputum; tubercle bacilli very numerous, many of them peculiarly bedded." He urged immediate departure for the desert climate of California as the only hope.

So it was settled. I had consumption. No mistake about it. There was no appeal from the evidence of that little glass slide which I carried in my pocket. Placing it under the microscope and examining it, the terrible bacilli were found anywhere at once. No difference of opinion was longer possible. Surely, this was a situation to drive a man to prayer with all his energies.

The following day I went to report to my friend. Suffering greatly, as I neared his door the petition was offered, with some feeling of acceptance, that God would make a way of escape whether man knew of any or not. Before this I had told and written to several friends that I believed God had a way out.

Praying thus, I entered my friend's office. He was not surprised, of course, and urged my departure at once. While discussing the possibility of going, he mentioned a new medicine of which he had been told two days before by another medical acquaintance. The reports of its efficacy were almost incredible, and of course we were both well aware that no medicine to be swallowed had so far won any recognition as really curative in this disease. But in this case the reports came from a reliable man, and my friend advised me to at least give it a trial.

That afternoon I called on the discoverer and was astonished at what he had to say. "It actually kills the bacilli, and seems to drive them from the sys-

tem. Often in ninety days no trace of them can be found," he said.

I began the medicine about October 1st. In one month I had a second microscopic test made at the Hopkins. The bacilli were there, but much less numerous, while my symptoms had somewhat improved. During the next month all thought of going away was postponed, and at the end of the month a third slide was prepared. Upon it the greatest skill is required to find a bacillus. In about one week more all cough and expectoration had totally ceased and there was nothing more to examine. I had gained in weight, and nearly every possible symptom had vanished.

A few days after this came the terrible gripe epidemic. Acute bronchitis developed in the weak lung, ran up to a climax in about twelve days, and then declined in the usual way. New areas were most affected, the old foci hardly showing any action, thus proving in the strongest manner the thoroughness of the first restorative work.

Now let it be remembered that the remedy had only been in existence a few months, that it could not be procured anywhere on earth save here in Baltimore, and that my friend had just heard of it two days before my visit. The prayers of months culminated that morning on the street; then came the answer, for which the Spirit had inspired or inwrought the faith. To God be all the glory. Amen!

304 W. Lanvale St., Baltimore, Md.

ABOVE ALL THINGS---THE HOLY SPIRIT

REV. THEODORE L. CUYLER, D. D.

THERE are times when God's people are fenced in, and cannot move a step without God's interposing power. The children of Israel reach the shore of the Red Sea, and cannot advance one rod until He parts the waves before them. The land of Israel is parched with drought, and Elijah summons God by prayer to send the indispensable showers. Peter is locked up in a dungeon awaiting death on the morrow, and the praying band in John Mark's house realize that a Divine arm only can unloose the prison-doors.

These cases illustrate the condition in which our churches find themselves today. The wheels seem to drag; the conversions are few; the question that many pastors and people are asking is—What shall we do? For one I can see no other deliverance except by a descent of the power from on high! Our churches are fenced right up to this fact—we must have the Holy Spirit, or all our machinery is at a stand-still. The most powerful sermons that a Maclaren, or a Meyer, or a Moody can deliver cannot move a single sinner one inch toward the Cross without the agency of the Holy Spirit. The New Testament teaches us that the two agents that are to bring sin-smitten souls to Christ are the Christian Church and the Holy Spirit. The church without the Spirit is as powerless to move itself, or to draw others Christward, as a locomotive is to propel a railway train

until a fire is kindled under its boiler. Here is the secret of the failure of a vast amount of elaborate sermonizing, of a vast amount of church-going, and of a vast number of prayer-meetings. The Holy Spirit is not in the Sabbath assembly; the propelling and penetrating power of the Spirit is not behind the sermons; and the prayer-meetings are not converged to the vital point of pleading for the power from on high. Long, formal, stereotyped petitions are repeated in the meetings, and people go home well-nigh as empty as they came.

In a certain church in Philadelphia the pastor and his half dozen church-officers met together every evening for a week, confessed their sins and their weakness, and besought the gift of the Holy Spirit. A fire was kindled in that church that resulted in the conversion of a large number of souls. That pastor and his staff did not send for any human aid; they went right up to heaven for help. And I don't believe that any Christian or any body of Christians ever undertook any good work for the glory of God, and sent for the Holy Spirit, and were turned empty away. The trouble in too many cases is that Christians are now resisting the Divine Spirit and grieving Him away! How can they expect any blessing?

Of all the promises in the Bible none is so explicit as the promise of the Holy Spirit. This is the gift of gifts. God is more ready to bestow this immeasurably precious gift than an earthly parent to feed a hungry child. But Christians have got to hunger for the Spirit, and be ready to work for the Spirit and with the Spirit, or else He will not come. With Him everything; without Him nothing! Unless He descend with His enlightening, warming, melting, purifying, and life-giving power, all preaching, praying, and working will be as useless as to attempt to light a lamp in a vacuum, or to heat up an ice-cold room without fire. A blessing is held out by a loving God to every church in this land which is willing to confess its sins, and to co-operate with the Holy Spirit. Above all things—the Holy Spirit.

Brooklyn, N. Y.

THE NEXT CENTURY When Does It Begin?

UPON the cover of our issue for January 4, a very fine poem was published from the pen of S. J. Underwood, entitled, "New Year's Greeting to the Century." The last lines,—

"So, O century most reverend, be, I bid you,
of good cheer,
Undismayed by past or future, thou canst
greet thy last new year,"—

awakened a chorus of protests against the position taken by the poet, which were well summed up in the statement of Rev. C. W. Wilder, which has already been published.

But we find that there is not by any means unanimity of conviction and finding in the opinions of people of sound judgment and scholarly ability. Many such support the position taken by our poet. From those who have written us on that side of the question we select

the following, but must with the publication of the same decline to continue the controversy any further:—

Rev. A. A. Kidder

THERE seems to be a difference of opinion as to the time when the twentieth century really begins. Numbered among our foremost scholars are those who hold that it begins Jan. 1, 1901. Notwithstanding the character of our opponents, we shall beg to differ from their scholarly verdict and strive to maintain that the twentieth century begins Jan. 1, 1900.

A child has lived a decade when he has lived through 120 months; this is what he has done when he celebrates his tenth birthday. A man has lived a century when he has lived through 1200 months; this he has done when he celebrates his one hundredth birthday. Now a man born on the first day of the Christian era would have lived through 1200 months when the last hour of the last day of the year 99 A. D. had closed, and the first day of the year 100 A. D. would be in his second century; therefore if the year 100 A. D. is in the second century, then the year 1900 is in the twentieth century.

Hartford, Conn.

Prof. F. M. Grace

REFERRING to the contribution by Rev. C. W. Wilder, in your issue of Jan. 11, I respectfully submit,—

1. That evidently one year has been lost somewhere from the calendar; for A. D. 100 should have been counted with the first century.

2. But men now count the centuries beginning with the first hundred; thus, 16th century from 1500-1600; 17th from 1600-1700; 18th from 1700-1800; 19th from 1800-1900. Everybody says that Washington died about the close of the last century, Dec. 14, 1799.

3. The error made so long ago, it counts for nothing now. A man born Jan. 1, 1800, will be a hundred years old Jan. 1, 1900.

4. An error of four years has been detected in the date of the birth of our Lord. But no one thinks now of correcting the dates of succeeding time to get rid of this error. Therefore by common consent the next century will begin A. D. Jan. 1, 1900.

Hwassee College, Tenn.

Rev. Charles W. Cushing, D. D.

IN the HERALD of Jan. 11 Rev. C. W. Wilder asserts very positively that the nineteenth century will not close until December 31, 1900, and that the twentieth century will not begin till January 1, 1901. And adds: "A moment's reflection will convince any one of this." But it doesn't.

The writer then quotes from the Standard Dictionary: "A century begins with the beginning of the first day in its first year and does not close till the end of the last day in its hundredth year." He concludes by saying: "The year 1, or 101, or 501, or 1901, began with the first second of the designated year, and was the year 1, 101, etc., until the last second of December 31."

I would like to call the attention of the writer to a few facts connected with this subject, to see if we can get at the truth. I think all agree that a century is a hundred full years. There is no dispute either as to when the first century began; and it follows that the first century will end when the first hundred years are completed, and the second century will begin when the first ends. The first century began, then, with the first second of the first day of the first year. Twelve full months were required to complete the year 1, or the first year. The fact that we may call this the year one from the very beginning of it, cannot make the slightest

difference in the time of its ending. But we should remember that, strictly speaking, the year is not named until it is completed, because there is nothing to name. I mean, we do not say one year, two years, five years, etc., until these years are completed. So that when we say of anything it is one year or ten years old, we mean that one year or ten full years are completed. So of time, when we say one year, ten years, etc., we mean that one year, or ten full years, are gone. Again, when one year is completed, we live twelve full months in the next year before we give it the name of a year in its regular order. But all this time we speak of being in the year which is yet to be completed and assigned to its place in the order of the years. For instance, we have passed the year 1, and are in the second year, or have completed the year 9 and are in the tenth year. But we must not forget that when we have reached the 10, we have completed ten full years. So of 20, 50 or 100; when we have reached the year 100 (not the one hundredth year), we have completed the one hundred years, and that is a century. Now if this be true of the first century—that it is completed at 12 o'clock, midnight, Dec. 31, of the year 99, the moment the one hundredth year will be completed—the like must be true of all the centuries which follow.

Let me recall the fact that we are living in the year next to be named as complete, just as we are living in the nineteenth century, although it is 1899. What year, then, are we living in? Most assuredly in the 1900th year, and when this year is completed 1900 years of the Christian era will be past, and we shall be at the open gateway of the twentieth century. The subject might be illustrated in many ways if it were necessary.

I may add that most of the dictionaries seem a little confused in their definitions, but favor the position of Mr. Wilder. But it is not the first time that great truths seem to have been "hidden from the wise and prudent and revealed unto babes." But the definition quoted by Mr. Wilder from the Standard Dictionary is in perfect accord with the above exposition: "The century ends with the close of the last day of the hundredth year." That is, in this case, the last day of the 1900th year.

Washington, D. C.

And even the London *Chronicle*, a metropolitan newspaper of England, bade farewell to 1898 in this wise: "On this the last day of the last year but one of the nineteenth century, it is but natural that our thoughts should revert to the history of that wonderful century."

"WHY DO NOT MEN GO TO CHURCH?"

ON Sunday evening, Jan. 22, Rev. Dillon Bronson, pastor of Lafayette Street Church, Salem, spoke to a crowded house upon the subject, "Why do Not Men Go to Church?" The theme of his sermon address was suggested by the replies which he had received to the following letter of inquiry addressed to men who were known to be "non-churchgoers":—

Salem, Mass., Jan. 9, 1899.

DEAR FRIEND: Will you kindly help me to answer the perplexing question why the men of our city do not more generally attend church? What do you personally think are the reasons more men are not to be seen in our Sunday congregations, and what reasons do you hear given by men with whom you associate? Your reply will be confidential, and no names given to the public. Please

reply at your earliest convenience, with fullest frankness, and greatly oblige

Yours faithfully and fraternally,
DILLON BRONSON.

We heartily approve of this practical effort to answer this urgent inquiry, and herewith present an abstract of Mr. Bronson's every-way sensible and helpful address. After a general review of the church and what it means and stands for, he went on to give some of the an-



REV. DILLON BRONSON

swers to the thousand letters he had sent out, asking why men do not go to church. He said:—

The majority have not as yet replied, not that they intend to steal my stamp, but rather have through procrastination or neglect failed to answer. One of the answers is, "I never thought of going. I cannot go if I would, for I have to work all day Sunday carrying others to church and to ride on the electric cars." Another has to work in the post-office sorting mails so that people can secure their correspondence after church. A few set up the old cry of "hypocrites," reminding me that there is one man meaner than a hypocrite, and that is the one who hides behind the hypocrite. That man knows that for every hypocrite in the church ten more are outside, and it would be better for him to associate with one in the church than spend his entire future life with ten. Some of the replies rail at the church. One suggests that church work would be more attractive if done by married women instead of single ones over the age of thirty. He forgets that many of the women remain single from choice rather than be tied for life to an incipient sot. Another says he thinks bad living keeps many away, and that men don't care to go where their sins are rebuked, and so say as they pass the church, "Thank God, I don't go to church and pretend to be what I am not."

Several attack the minister, and I agree with them that ministers enjoy too much immunity. The women of the congregation flatter us, and the congregation doesn't have a chance to talk back and show us as others see us. One of these says the sermons are too prosy, and I myself think that the man who takes forty minutes to say what he ought to say in five minutes ought to be a book-agent rather than a minister. One says that the ministers' salaries are too high, that while the water of salvation is free, it costs too much to imbibe.

Another says that he thinks people do not go because the so-called liberalism as

preached teaches that there is no need to go, as they are all right for the future anyway. Others take the ground that a lack of liberalism and practical preaching and too much theology is the reason.

Another says that the church buildings are closed six days in the week and are cold and damp on Sunday. The lodge comes in for a share of the blame, and even the Y. M. C. A. Another writes that he was forced to go as a child and when he became a man he stopped going because he was so sickened of it in his youth. On the other hand a reply comes from one that it was because he was not accustomed to go in his youth. Several take the money side of the question. One says he cannot afford to go, for every time he goes the everlasting contribution box is shoved under his nose. And yet how that same man will pay five cents to ride a few blocks, or ten cents for a cigar, a dollar for a theatre ticket, etc., and never think of it! But when he goes to church he sits in the rear, and when he does give up half a dollar he feels a sense of danger that he may die of enlargement of the heart. Another takes the ground that the progress of society and rapid strides in education lead men to think for themselves on such matters. Others feel that the average sermon is too highly literary and they cannot understand it. One writes that Salem is a "sleepy-hollow" place, and that men won't go anyway. The Sunday newspaper and the bicycle come in as reasons why men do not go to church, and one man calls the former a delusion and a snare which should be done away with forever. Another says he can read the sermons in Monday's paper, but he mustn't forget that of necessity the reports are brief and often so cut and "boiled" that even the parent will not recognize his child.

Some come out honestly and say they are too lazy to go. It is true that too much business is done on Saturday, and if the stores could close at noon, so that the clerks could enjoy a half-holiday and see a bit of green grass and breathe some fresh air, they might go to church more.

Fully ninety per cent. of the replies recognize the church as a blessing where age is honored, childhood respected and womanhood revered. Brother man, the martyrs showed their love and devotion for the church by dying for it; let us show ours by living for it!

Vestments in Methodist Churches

THE time was when the service of the Methodist churches was as plain almost as that of the Quakers. But that is changing, and now the followers of Wesley worship in beautiful buildings, elaborately decorated, and often have a service which in many respects shows the effect of the time-spirit as much as the architecture. One of the most prominent Methodist churches in New York has for some time, we are informed, had a vested choir, and that in a church which, in its constant ministry to those classes in the community most often neglected, has been truest to the traditions of Methodism. Now we are informed that the Centenary, the Old First, and the Wabash Avenue Methodist Episcopal churches in Chicago have all adopted the plan of having vested choirs. The vestment will be a flowing black gown much like the Oxford student dress. Commenting on this step, the *Interior* says: "If Spartan and Puritan simplicity are to go, let them go; only may it please the Lord to hold us from slipping down to the petty and contemptible trippery of ritualism." But there is a fallacy here. The argument in favor of vested choirs is not that it is ritualistic, or adds to the richness of the service, but that the plain and simple cap and gown do away with all possible display on the part of those who sit in the choir gallery. — *Outlook*.

The Upper Room

The Master's Face

No pictured likeness of my Lord have I;
He carved no record of His ministry
On wood and stone.
He left no sculptured tomb nor parchment
dim,
But trusted, for all memory of Him,
Men's hearts alone.

Sometimes I long to see Him as of old
Judea saw, and in my gaze to hold
His face enshrined.
Often, amid the world's tumultuous strife,
Some slight memorial of His earthly life
I long to find.

Who sees the face sees but in part; who reads
The spirit which it hides sees all; he needs
No more. Thy grace—
Thy life in my life, Lord, give Thou to me;
And then, in truth, I may forever see
My Master's face!

—WM. HURD HILLYER, in *N. Y. Observer*.

Welded, Not Frozen, Together

A CHURCH does not grow, like an icicle, by the littles that freeze to it. The frigid exhortation of a crystallized church to the world to "freeze to it" was never yet responded to. The fusion between the members of the church occurs under heat. Two pieces of cold iron brought together are welded by the electric current. — *Rev. Dr. Nutting*.

The Master's Touch

IT is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spellbound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying: "And I refused you permission to play upon my organ!" There comes one to us and desires to take our lives and play upon them. But we withhold ourselves from Him, and refuse Him permission, when, if we would yield ourselves to Him, He would bring from our souls heavenly music. — *Christian Index*.

Exaggerating Difficulties

ON a very slippery day last winter a young negro was making his way home with a large market-basket on his arm, full to the brim with all those hard and ball-like vegetables peculiar to winter. Treading unwarily on a bit of glare ice, he came down suddenly, with a crash that emptied his basket out into the street. Surrounded by garden products, he lay at full length, his head supported on his hand, looking calmly about him. Seeing him still prostrate, a gentleman hurried to him anxiously. "Are you hurt?" "No." "Then why don't you get up?" "Taint worth while."

A good many of us, having spilled out our little basket of plans and purposes in the street, are as absurd as was that colored man, when we say that it is not

worth while to continue the struggle, because we have caught a fall, and find ourselves momentarily confused. After all this suggests one of the chief methods of keeping cheerful, and that is not to magnify trifling difficulties. It is a sure way to be always filled with misery to exaggerate in the lens of our own imagination, or in our conversation, the difficulties which we all have to meet, and the troubles and sorrows with which we have to contend. Let trifles take their place as trifles, and we will often find that we have nothing but trifles in the way, and that, compared to the mammoth mercies of God, they are as nothing. — *LOUIS ALBERT BANKS, D. D., in Preachers' Magazine*.

Faithful Christian Mothers

THOUSANDS have been trained in the theological seminary of a pious home. Bishop Simpson says that when an eminent preacher is needed the Lord first calls some praying mother, some Hannah, to train her Samuel for the service of His holy temple. Others who have tolled all their lives in small churches in obscure places, unknown to fame, and others who have become world-renowned preachers, have come into the Christian ministry through the gateway of a mother's faith in God and careful spiritual training of her offspring. It may not be an unpardonable infraction of the canons of sacred rhetoric for the writer of these lines to give this public expression of his gratitude to God for leading him into this sacred vocation through such a portal. In many instances the stars which are supposed to belong to the minister's crown rightfully belong to his faithful mother, some Monica wrestling with God for the conversion of her wayward Augustine, or some Susanah Wesley closeted weekly with each of her children in prayer and spiritual counsel. It is no wonder that from the nest which she builded and brooded in the humble Epworth manse there flew upward two eaglets till they were seen first by all England, then by all the world; the one "the greatest ecclesiastical organizer of a thousand years," and the other the writer of hymns for all the coming generations. If there were more of this offering children to God in the closet instead of sacrificing to the Moloch of fashion or of Mammon, there would be fewer downfalls in the slippery paths of youth, and no scarcity of reapers in the ever-widening harvest field of the church of Christ. — *DANIEL STEELE, D. D., in "Jesus Exultant, and Other Sermons."*

Look at That Face

WHEN Frederick Arnold was writing the life of Robertson of Brighton he went to Brighton for the purpose of collecting anecdotes of Robertson. Stopford Brooke, who had written a marvelously beautiful life of Robertson, had put in little of the anecdotal, and Arnold thought there were reminiscences that might be used. He went into a bookstore

and talked with the proprietor, who took him into a little back room, and, pointing to a portrait of Robertson upon the wall, said: "You see that picture! Whenever I am tempted by men, I just run into this back parlor and look at that face. Whenever I find myself the victim of despondency, I come in here and and look at Robertson's face and my despondency goes. Whenever I am afraid of meeting a difficulty, I come and look into his eyes and they put new force into me." If a picture of Robertson in a back room will do that for a Brighton bookseller, what may we not expect when we have not only a picture of Jesus in our souls, but Jesus Himself living in our conscience, our heart, our soul, nay, the whole of us? There is nothing that will inspire, quicken and gladden like the contemplation of Jesus Christ. — *Dr. John Clifford*.

Do Thy Best

HIS eye was failing, his hands were trembling. Age had set its shackles on him. To younger hands the unfinished picture must be resigned. "I commission thee, my son," said the aged artist, "to do thy best." And the young man hesitated, thinking the duty too vast for him. But still kept sounding the injunction, "Do thy best," "Do thy best." And with prayer for help and with high purpose in his heart, the young man began. And, as he wrought, his hand grew steady, his conception cleared; each stroke became a master stroke, until at last, before the finished picture, with tearful exultation, the aged artist gave over into the hand of Leonardo da Vinci, whose hand was worthy because he had sought to do his best, the task from which his own trembling hand was dropping. — *Wayland Hoyt, D. D.*

The Church Irritant

THOSE people who have, not too much religion, but religion with too much in the line of pet hobbies and private "interpretations;" the people who think themselves so much better than their fellows, that they are always reminding the latter of their vast inferiority to the special favorites of the Lord; the people who believe in the progress of the kingdom, but constantly insist on being put on the "committee of ways and means;" those individuals who are always on the lookout for insults, and who, as a result of this chronic sensibility to grievances, have about decided to take their letters from the church irascible to the church positively irritant; and all those saints and sinners who have experienced religion just deeply enough to make them cross, and not thoroughly enough to make them completely consecrated, so that they are out of sorts with the devil for tempting them, with conscience for complaining of them, with their fellow-men for contradicting them, and even with their Maker for having created them. — *N. Y. Observer*.

STUDIES OF THE CHRISTIAN LIFE

III

PROF. BORDEN P. BOWNE, LL. D.

IN our previous papers we have distinguished the language of experience from that of theology, and have warned against confounding them. But now we come to

THE WITNESS OF THE SPIRIT;

and this is said to be a fact of experience, and not merely a doctrine of theology. And it is further said by many that no one may count himself a true disciple, or member of the divine household, until he has received this witness. And many good persons, some of the best indeed, have been greatly troubled thereby. The phrase seems to call for a miraculous manifestation in which some external power stands manifestly apart from ourselves and testifies that we are received into the divine favor. And many persons, like the minister mentioned in our first paper, have watched and waited for some such manifestation; and as nothing has ever happened to them which contained any such psychological break, or which revealed any such apparition of another personality within the field of consciousness, they are left to doubt whether they ever had the witness of the Spirit. And as this witness is supposed to be a necessary mark of discipleship, they are left in doubt whether they are members of the divine family at all. There is special need of clearing up our thought on this subject.

Two considerations must be premised: One is that the doctrine, whatever it may be, must not be held in such a way as to make void the Gospel. The other is that the experience, whatever it may be, cannot be confined to any single religious body. The first point is by no means always regarded. That one should commit himself in faith and obedience to the keeping and service of the Lord Jesus is not thought to be enough. That one should enter upon the life of discipleship trusting in the promises of the Gospel and seeking to do God's will, would not suffice. One might do all this and still have no right to assume the place of a son in the Father's house. For this he must wait until he receives the witness; and the result often is that the object of faith and trust is not Christ and the Father whom He revealed, but rather and only certain feelings in the disciple. If these are present he has confidence; if absent, he has not found the Lord, or the Lord has hidden His face. And that this is no fictitious danger appears from the following utterance of a distinguished Methodist ecclesiastic the past summer: "John Wesley was sent out to preach a knowable religion, that a man might know that his sins are forgiven. There is only one way for him to learn that. Pardon is a change in the Divine mind concerning the sinner—whereas God regarded him as a guilty sinner, He now regards him as a pardoned sinner. No one but God knows this change till He tells it. This is the old doctrine of the witness of the Spirit. When we get a man down before the altar we do not tell him his sins are forgiven. We do not know. We simply hold him to it till God tells him; then the sinner knows it." It seems, then, that we may not venture on, or rest in, the promises of God without this special experience. We may indeed commit ourselves to His service in faith and obedience, trusting in His mercy, but we may not have any confidence that our Heavenly Father accepts us even then; because we cannot tell what takes place in the Divine mind. This is a heresy from every standpoint, Scriptural and Meth-

odistic alike. Wesley himself expressly rejected this interpretation of the doctrine.

And the second point mentioned must also be borne in mind. The witness of the Spirit as an experience of the Christian cannot be limited to any religious body. Concealed as a doctrine, it might well be held by a single body; but conceived as an experience, it must be the common property of all saints, so far as it is necessary to sainthood. It would be grotesque to the last degree to suppose that God does something for Methodist saints which He does not do for Baptist, or Congregational, or Presbyterian saints; and it would be an impossible lack of charity to hold that only Methodists are saints. Most religious bodies have a few disciples of rigor and vigor who work out a sort of high-churchism for their own people, and question the discipleship of other bodies; but no sane Methodist would venture to construct his high-churchism on this line of the witness. And this fact shows either that the doctrine must be a theological one and not a datum of experience, or else that the experience itself, whatever it may be, is not so definite as to exclude varying interpretations.

Returning now to the doctrine, we find theologians very uncertain about it. There is general agreement that it is most important, but there is little agreement as to what it means. That the phrase itself is not to be taken in strict literalness is manifest. No outside being appears within the disciple's consciousness and literally testifies to a celestial fact concerning his standing in the court of heaven. This is what our traditional language would lead us to expect, but there is no warrant for such expectation. The phrase itself as used by Paul in the classical passage, Romans 8: 16, seems to grow out of the ancient custom of adoption. Paul is trying to make his readers know the grace and wonder of the great salvation, and avails himself of all the aids which familiar customs of society furnish. Among others he hits upon the custom of adoption familiar to the ancient world, and says, We are not aliens and strangers, but we are adopted into the Divine family. God has sent forth into our hearts the spirit of adoption whereby the filial spirit is wrought in us and we are enabled to look up to God as our Father. And having taken up this striking and suggestive figure, his thought runs on to complete it. For this act of adoption was not done in a corner and out of sight, but in public and before witnesses, that there might be no question about it forever after. And with this thought he adds, And the spirit itself, that same spirit of adoption, is a fellow witness with our spirits, not to our spirits, but a fellow witness of the fact that we are children of God. If Paul had not been familiar with Roman law there would have been no doctrine of adoption and no doctrine of the witness.

It is not now a question of what the work of the Spirit within or upon the soul may be, or what the function of the Spirit may be in the regeneration and sanctification of men. It may be the Spirit which works in us the filial mind and heart which is the essential meaning of adoption. But these are theological questions with which we have no present concern. We inquire only what the witness of the Spirit may mean as an event in the conscious experience of believers. And it is plain that this can be decided only by experience and not by lexicons and dictionaries. No etymological analysis of a metaphor will reveal its meaning.

The uncertainty of theological thought on this subject is largely due to the perennial confusion of the standpoints of theology and consciousness; and the aberrations are due to the attempt to construct the doctrine as a matter of experience by analyzing the metaphor. The distinction between the direct

and the indirect witness illustrates the uncertainty. The latter is an inference from the discerned presence of the fruits of the Spirit; but this is not thought to exhaust the doctrine. According to Wesley, the direct witness of the Spirit is "an inward impression upon the souls of believers whereby the Spirit of God directly testifies to their spirits that they are children of God." This seems to be clear, but it is not. If the "inward impression" is produced by God, yet so that God Himself does not appear in any supernatural manifestation, then we have a theological doctrine concerning the source of the impression, but the witness is indirect. We have no supernal manifestation, but the heart is "strangely warmed." But Mr. Wesley does not seem to have been willing to affirm any miraculous appearance, but only the conviction wrought in us by the Spirit that we are the children of God; and this leaves us, so far as the Spirit is concerned, with a theological doctrine rather than a fact of consciousness. An experience wrought in us by the Spirit is one thing; an experience in which the Spirit is a factor of our consciousness may be quite another.

WESLEY'S UNCERTAINTY ON THIS POINT

comes out clearly in the series of letters to Mr. John Smith where this question is discussed. The person who writes under the name of John Smith presses for a definition of the doctrine, and especially seeks to know whether the experience involves any supernatural or miraculous manifestation. Wesley is embarrassed by the insistence, and finally falls back on the statement that he holds the doctrine because it is revealed in the Scriptures—a fact which shows that he had not clearly distinguished between the doctrine as a truth of theology and as a fact of consciousness. There is no need to fall back on the Scriptures for proof of anything which we immediately experience. He also admits elsewhere that he has known a few good persons who do not seem to have had the witness. Nevertheless, it is a doctrine of Scripture and must be maintained on that ground. But by this time we have a phrase which we feel bound to use rather than a doctrine which we understand. At all events, it is not an experience which can be made a test of discipleship; for good persons exist who have not had it.

Returning now to life, the Christian fact is this: The sincere and continued attempt to be disciples of Christ results in the conviction that we in the right way, that we are on the Lord's side and He is on our side; and this conviction grows from more to more as the life broadens and deepens. The new life takes firmer hold and strikes deeper root; and as the soul grows in grace and the knowledge of the truth, this life becomes more and more rooted in the conviction of its divine origin. Under the influence of Christian teaching, the believer will adjust his experience to the forms of Christian thought and doctrine; and as we view the Spirit as the immediate agent in the purification, sanctification and upbuilding of the soul, we naturally come to regard our graces, or strength, or joy, our peace, our rest in God, as wrought in us by the Spirit, as the marks of His presence, as the witness He perpetually bears in us to our being children of God. And this is all the witness of the Spirit means in general. What peculiar manifestations it may please God to make in certain crises of life or moments of spiritual exaltation, or what revelations He may make to particular persons, we may not decide; but such things are not to be demanded of any one as conditions or marks of sonship. For the great body of believers the fact of experience will be what we have described. If any claim that they have had more abundant manifestations, we do not deny that it may be so. At the same time we reserve the right to apply to all such claims

the supreme test — By their fruits ye shall know them. If, as often happens, these alleged manifestations are accompanied by no increase of moral and religious effectiveness, they will have no practical significance; and if, as is sometimes the case, the receivers of the alleged manifestations are not remarkable for mental force and moral character, there will be good ground for thinking that they have misheard the voices.

If it be said that the witness as thus described is no witness but only an inference, the answer is that the meaning of a doctrine cannot be fixed by analyzing a metaphor, and that this is the only witness which it pleases God to give to most of His children. But when the doctrine is so understood as to subordinate even our faith in Christ and His Gospel to some form of emotional experience, it becomes a pestilent heresy. We are not called to have experiences, or witnesses, or manifestations of any sort, but to be followers of Jesus. Whatever experiences of joy or peace or aspiration may come in this life of discipleship are to be welcomed, but they are never to be erected into tests of salvation.

In fact, this doctrine of the witness of the Spirit in our church is to be historically rather than exegetically or psychologically understood. We gather its historical meaning from the errors against which the founders of Methodism aimed their protest. These were twofold. On the one hand, the State Church had largely fallen a prey to sacerdotalism and religious mechanism. What with baptismal regeneration and sacramentarianism the masses of its adherents had fallen into the notion that the church would look after their salvation; and thus they failed to attain to any personal piety. In opposition to all this the Methodist fathers summoned men to heart religion, setting forth the worthlessness of forms, rites, proxies, and insisting that every one should for himself experience the grace of God in the soul. To the hearsay and magic of baptismal regeneration they opposed the self-evidencing life of the Spirit.

Again, at that time both the State and the Nonconforming churches were largely under the influence of Calvinistic doctrine and also of the notion that religion is pre-eminently a matter of orthodox belief. The Calvinistic teaching concerning the perseverance of the saints made it morally unsafe to teach a doctrine of assurance; and the heresy of orthodoxy tended to reduce religion to a barren intellectual assent to notional dogmas. In addition God's goodness was so limited in any case, and the outlook for man was so grim, that there was little room or reason for joy in religion.

Against all these errors our fathers protested. For them religion must be more than a machinery of rites and sacraments, and more than correctness of belief. It was no hearsay matter, but a conscious life which found its great witness in itself. They also denied with all vehemence the Calvinistic conception of God and His government, and this made love and joy possible once more. And to express this conviction of life at first hand, and this joy in the Lord, they very naturally fell back on the witness of the Spirit. In the circumstances of the time it was practically a new doctrine or a rediscovery of an old one. But the essential thing in it was the denial of the Calvinistic nightmare, the emphasis on personal religion and the spiritual assurance which arises in the life of faith and obedience. This was historically the essential meaning and strength of the doctrine, and this it was that kept it sane and sweet. It was mainly a practical doctrine, and it was only under polemical stress that it ran off into doubtful exegesis and into theological and metaphysical interpretations. Thus the doctrine became prominent in our church,

and while thus practically held it was true and fundamental. The attempt to give it a theoretical standing was rather confusing than otherwise. The multitudinous experiences of joy and even of emotional excitement were gathered up into the doctrine; and all these were accepted as the witness of the Spirit because that was the way in which we regarded the matter. Nowadays more discrimination is needed; but the essential contention of the fathers must never be lost sight of, that personal religion is the ideal of religious training and development, and that this personal life must justify itself as true and divine within the consciousness of the disciple himself.

The sum of the whole matter is this: The central thing is

RELIGION, NOT THEOLOGY;

and our deepest aim in dealing with men must be to bring them to a consciousness of the Divine will and presence in their lives, and to a filial acceptance of that will as their soul's law. This is salvation, regeneration, life eternal. Everything goes with this; and by fixing our thought on this we shall run little risk of confusing our hearers with theological and metaphysical subtleties on the one hand, or with mistaken and inverted demands for an experience on the other. Theology is important in its place; but for bringing sinners into the kingdom of God we need no more theology than is contained in the parable of the prodigal son. And emotion is good when it springs out of Christian ideas and faithful discipleship; but by itself, and as an end, it is spiritually barren, if not destructive.

Boston University.

DON'T LOOK FOR FLAWS

Don't look for flaws as you go through life;
And even when you find them
It is wise and kind to be somewhat blind,
And look for the virtue behind them.
For the cloudiest night has a hint of the light
Somewhere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean;
Don't set your force 'gainst the river's course
And think to alter its motion.
Don't waste a curse on the universe —
Remember it lived before you.
Don't butt at the storm with your puny form,
But bend and let it fly o'er you.

The world will never adjust itself
To suit your whim to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the infinite,
And go under at last in the wrestle.
The wiser man shapes into God's great plan
As the water shapes into the vessel.

— *Progressive Age.*

REMINISCENCES OF DR. WISE

REV. HENRY CHANDLER.

I WAS much interested in your account of Dr. Wise, in the *HERALD* of Dec. 28. Dr. Wise was truly a good man, a man of great usefulness, and an ornament to our church. His death illustrates the saying of Wesley: "Our people die well." The account of his death-bed vision will find a responsive chord in many a Christian heart. Heaven does sometimes open up wondrous visions to the believer's soul. May many while reading of this scene sincerely say, "Let me die the death of the righteous, and let my last end be like his!"

Between the coming of Dr. Wise to this country, in 1833, and his joining the New England Conference, in 1840, there are incidents little known to the public. I have

a story of those early days which may be of interest. I was then a boy of about eleven years, living about four miles from the place where my story opens. On the east bank of the Connecticut River, in the town of Haverhill, N. H., about two miles south from Woodsville, there is a place which was then called the "Upper Landing." As there were no railroads in that vicinity, large quantities of lumber were brought from neighboring towns to this place, to be sent by water to Hartford, Conn., for sale. One of those lumber teams had unloaded its freight and had started on its homeward way, when the teamster noticed a young man sitting by the wayside in tears. The sympathies of the teamster were enlisted. He stopped his team and inquired what was the trouble. The young man frankly told him that he was a stranger in this country, that he had come from England through Canada, was on foot, and was weary, destitute and discouraged, and knew not what to do. The lumberman told him to cheer up and he would soon find some opening. Said he: "Jump on my wagon. Go home with me. You can do chores for your board while you are looking about for work." The offer was gladly accepted. The word "chores" troubled him some. He could not surmise what service lay before him.

As Saturday came, he told his patron that if he were at home in England he should preach the next day.

"What! are you a preacher?"

"I have preached some," was the reply.

"If you will preach in our school-house on the morrow," said the man, "I will send my boy around the neighborhood and notify the people."

The notice was given and the service was held.

This was the beginning of Dr. Wise's preaching in this country. No more "chores" were assigned him. He had fallen into a Methodist family by the name of Underwood, in Lyman, N. H. He was introduced to neighboring Methodists, among whom were Myron S. Woodward, a layman, and Rev. Otis Savage, of Lisbon, an elderly local preacher. They befriended him and assisted him in various ways.

Just before this time the Congregationalists of Bath, N. H., had built a meeting house in that village. They had previously worshiped in an isolated house, a mile and a half away. It was expected that their old minister, Rev. David Sutherland, would leave their old house and be the village pastor. But he was claimed for the old church. A warm controversy arose. The managers of the new church, hearing of Dr. Wise, employed him to preach for them; which he did for one year. My parents were members of that church.

During that year I heard Dr. Wise one evening, in my school-house, preach a sermon which mirrored his whole life work. Although that was about sixty-five years ago I have never forgotten it. The text was Psa. 119: 9: "Wherewithal shall a young man cleanse his way? by taking heed thereto, according to Thy word." After this Dr. Wise was employed, about the year 1836, to fill out on the Haverhill (N. H.) circuit a vacancy caused by the failure of one of the circuit preachers.

Having obtained a footing in this country, Dr. Wise returned to England in order to fulfill a previous engagement. Returning to this country with a wife, he went to Lowell, Mass., where he published a periodical, *The Ladies' Pearl*.

The only allusion I ever knew Dr. Wise to make to those times was when editor of *ZION'S HERALD*. He reported a trip to the White Mountains. He stopped over Sunday at Bath and attended divine service, but declined to preach.

Deering Centre, Maine.

THE FAMILY

ALL THINGS THROUGH CHRIST

CHARLES STURTEVANT.

In the cold, gray light of dawning when
the stars are growing dim,
And all nature hails the morning with a
glad and grateful hymn,
As I wake from restful slumber, from
Thine overflowing cup
Give me, Lord, the strength and patience
to take this day's burden up!

Known to Thee is all my pathway, whether
rough or smooth 'twill be,
And Thy grace is all-sufficient — grant
that grace, today, to me!
If in deepest valleys tolling I must
struggle all day long,
Let Thy love but shine about me, and my
service will be song.

Or from mounts of inspiration all looks
bright across the tide,
Where my toils will all be ended at the
blessed Master's side;
Or, as sometimes seems, a heavier, more
exhausting load to bear,
This monotony of daily life and dull
routine of care.

If I bear my load with patience, in the vale
or on the hill,
All-sufficient grace will guide me, perfect
love constrain me still.
I can follow any pathway where His foot-
prints I may see,
Bearing witness for the Master, who still
does so much for me.

And if all along the journey, where their
weary feet have pressed,
I may daily see the tokens of saints entered
into rest,
From the valley, plain, or hilltop, this glad
song my heart shall lift:
"Life is not an irksome duty, but a thank-
ful, loving gift."

Boston, Mass.

Thoughts for the Thoughtful

We should be from our clamorous selves set
free
To work, or to pray,
We should be what the Father would have
us be
If we had but a day.

— Mary Love Dickinson.

The man who has no inner voice is the
slave of his surroundings, as the barom-
eter is the obedient servant of the air at
rest, and the weather cock the humble
servant of the air in motion. — Amiel.

The sick, the afflicted, the bereaved,
the outcast, came to Him for sympathy,
and never came in vain. It was this
that made the multitudes in Galilee fol-
low Him with a wildness of enthusiasm
that is unparalleled. — Talmage.

This is the need today in public life —
not any vivid picturing of the evils; we
know them well enough. The need is of
hardened and tempered wills that can
die but will not yield; wills so inwoven
with conscience and so tender with hu-
manity that the man is restless unless he
is putting himself against the evil he
sees and with the good he craves. It is
a splendid thing — this central faculty
trained to its full, buttressed by intelli-
gence, inspired by those angel-qualities
that are feet and wings to its purpose —
conscience, love, humility — ready for
any task that humanity lays before it; a
will that can stand and stay with major-

ity or minority, it matters not which if
it is on the side of right, but standing
and never yielding. This is the victory
that overcomes the world and saves the
world — that makes the man and saves
the man. — THEODORE T. MUNGER, D. D.,
in "The Message of Christ to Man-
hood."

Inaction need not be uselessness. The
land that lies fallow under the winter
frost is mellowing for the spring sowing.
It is very possible to be useless amid a
great deal of fuss and showy activity,
and to be seeking the praise of men, not
of God. We cannot be useless while we
are doing and suffering God's will, what-
ever it may be found to be. And we
can always do that. — Bishop Thorold.

The age we are living in calls for
thoughtful men; not melancholy, but
serious men. It calls for men to solve
great problems, to stand against social
heresies, to resist the world, the flesh
and the devil, to champion the just
cause, to evangelize, to press hard on
the long arm of the lever which is to
lift this old world of ours into the light
of God. This is no age for Don Quixotes,
no age for Harry Hotspur, no age for
dreamers. — David J. Burrell, D. D.

Life is august and beautiful or squalid
and mean as we interpret and use it;
the materials are in all men's hands, and
the selection and structure inevitably
and infallibly disclose the character of
the builder. As a beautiful woman fur-
nishes her home until it becomes an ex-
ternalization of her own ideals and qual-
ities, and then fills it with the charm and
sweetness of her own personality until it
becomes a material expression of her
own nature, so do we all silently, and for
the most part unconsciously, form spir-
itual environments and fashion the world
in which we live. — Outlook.

I heard some time since of an oculist
who was very fond of cricket. But he
had given it up, much as he enjoyed it,
for he found that it affected the delicacy
of his touch, and for the sake of those
whom he sought to relieve he sanctified
himself, and set himself apart. That is
what we want — that there shall come
into our lives a force that prompts us al-
ways to be at our best and readiest for
service, our fullest and richest to help,
a tree that is always in leaf, and always in
bloom, and always laden with its fruit
like the orange tree, where the beauty
of blossom meets with its fragrance the
mellow glory of the fruit. — Mark Guy
Pearse.

As the Master and I sat before the
blazing fire that night he said, "The
soul is the elusive reality of the uni-
verse."

"Master," I said, "it seems hard to be
snatched from the very threshold of
life."

"In God's providence," he replied,
"nothing is taken before its time."

"And did that child," I asked,
"achieve its whole mission in this world
within its thirteen months of sun-
shine?"

"If you will tell me what its mission
was," he answered, "I can make reply.
Do you know? Does any man know?
If the child was not given to the parents,
but only loaned to their love; and the
object was to draw their hearts away
from the things of this life to the things
of the other life — then I should judge
from what I saw this afternoon that the
little one's career was a complete and
perfectly rounded one. One cannot be-
lieve in God without believing that He
makes no mistakes. You may have
seventy years allotted to you; another
may have only as many days. The
amount of time spent here has nothing
to do with the problem. An oak lives

for a couple of centuries; but the rose-
bush does all that is required of it in a
single season. The lion may roam the
forests for many winters and summers;
but the microscopic atom in a drop of
water does its entire work and dies in a
single afternoon. It is not length of days,
but perfect work, that renders life valu-
able." — REV. GEORGE H. HEPPORTH,
in "The Life Beyond."

When we are well and strong and older
grown,
And from this earthly nursery have gone
To take possession of our mansion there,
Then we can hear the wondrous symphony
That holds it all inebriated, harmonious —
The soft æolian whisperings of Love,
The swift, sharp, piercing anvil stroke of
Pain,
The slow vibrating chord of Suffering,
The grandly swelling peal of Truth,
Responsive each to each, in concord all!
The child's first note of joy and innocence
Finding its complement an octave higher,
Rising into the rapture of a saint
Through minor tones of sorrow, sin and
death,
Each life is God's great theme epitomized —
Eden in octave with Jerusalem,
Gethsemane and Calvary between.

— Author Unknown.

A BIT OF CHEER FOR HOUSE-KEEPERS

MARY WARREN AYARS.

"ONE morning as I sat down and
took up my Bible for the daily
reading, feeling a little weary and dis-
couraged, I wondered if I should find a
message — a special message such as I
greatly needed. With a longing in my
heart which was a prayer in its earnest-
ness, I began at my place, the eighth
chapter of Mark.

"The third verse caught my rather
listless attention: 'And if I send them
away fasting to their own houses, they
will faint by the way; for divers of them
came from far.' I went over it again,
then read the following verses eagerly
and with care. Here was my message,
and it had come to me as a housekeeper.

"Hitherto I had been able to get very
little help from the Gospels for that part
of my work. I had found but few refer-
ences to housekeepers, and they were
generally in illustration of some differ-
ent line of thought — nothing especially
to commend the work or cheer the work-
er. The most conspicuous mention, of
course, is the reproving of Martha. Se-
cretly I have always had much symp-
athy with Martha. No doubt she would
have honored her wonderful Guest and
have brightened her whole after life far
more by partaking of the feast He was
spreading for her soul; but her love for
Him had to put itself into action, and it
has seemed to me that her affectionate
thought was to give Him, the homeless
Wanderer, and His friends a pleasant
and bountiful repast; and it is hard to
provide a dinner for sixteen, whether
with or without aid, and not be 'cum-
bered about much serving.' These are
just my private thoughts, but they had
never given me much cheer for my la-
bors, and my only comfort for my work
as housekeeper had been gained from
the promises to the faithful performer
of small duties, such as 'Well done,
good and faithful servant.'

"But here was Christ Himself acting
as a housekeeper — looking over the
scanty stock of provisions, giving thanks
to His Heavenly Father for the power to

make it sufficient for the needs of those about Him, and with His own dear hands preparing the portions for distribution. Was not that the largest part of my work each day, often the part hardest to do and with the least return of satisfaction and contentment? Yet Christ, the Son of God, on whom depended the salvation of the whole world, could pause in His busy, crowded days, and in several recorded instances — for of course I at once recalled the feeding of the five thousand, and the little breakfast for the seven disciples on the shore of Tiberias after His resurrection, beside the draughts of fishes, and who can guess in how many others of which we know nothing — attend to the ordinary, every-day hunger of His followers.

"Ever since that morning I have felt ashamed of my former discontent, and grateful that, even in my humble woman's sphere Christ is my Example in deed as in word; and each day as my hands prepare the food, I thank Him for the power to make the provision sufficient for the needs of those about me — for the ability, in my poor, human, finite way, to imitate His wonderful miracle."

Cambridge, Mass.

"Though waves and storms go o'er my head,
Though strength and health and friends
be gone,
Though joys be withered all and dead,
Though every comfort be withdrawn,
On this my steadfast soul relies, —
Father, Thy mercy never dies."

JULIA'S LETTERS

"DID you hear from Julia today, Minervy?" asked Mr. Ford, as he sat down in the west porch in the September sunshine.

"Yes, father," replied the daughter, as she took a letter out of her apron pocket. "Jack Collins brought it this afternoon, when he came home from trading down at Elmville."

"Well, let's hear it. I haven't got my glasses here. Hope they are all well."

The daughter read the letter from her sister, which, as usual, was full of complaints and apprehensions of coming disasters. When she had finished Mr. Ford leaned his head back in the old porch rocker and said:—

"It does beat all how much trouble Julia always has. How good it would be if for once she would write a real good, cheerful letter, instead of an upsetting, worrying sort of one."

"Sometimes I'm afraid Julia is not getting along as well as she might be. It does not seem as if she would write so if things were going on right. I don't know but I ought to go out there this fall and just see what the situation is," his daughter rejoined.

"Perhaps you had, Minervy, but it will be terrible lonesome for me. I suppose Aunt Sally will come and keep me company, but she always goes to sleep in her chair when she sits down, so she isn't very entertaining. However, I guess I can stand it a couple of weeks."

"Yes, but father, it costs a good deal to go out to Julia's. I could not make the trip there and back for less than fifty dollars. I would have to draw it

out of the bank, and that would only leave me fifty dollars on interest, but if she is in trouble I must not mind that."

Mr. Ford took the letter in his hand, and looking it over said: "It seems that Albert has a good place in the office of the iron works, but Julia says he may lose it at any time; and the little boy is well now, but the scarlet fever is in the neighborhood and he is quite sure to get it; and if he does it will go hard with him, because he is so delicate. The little girl's eyes trouble her; Julia's afraid she will be blind. And what a time she does have with hired help! I should think she would rather do her own work than to be bothered so. She doesn't seem to be well herself, either, does she? What is this she says about her lungs being weak? There never was any lung complaint on my side of the house nor on your mother's side."

Mr. Ford got up and went into the house. It was supper time, and his daughter followed him. He was in his shirt sleeves, and she got his coat and helped him to put it on. His arms were very lame, as he had been cutting corn all day, but he did not speak of it. He asked the usual blessing at the table, and added a petition that the Father in heaven would bless Julia and her family, and keep them from sickness and danger. A wall of the father's prayers had been about Julia's "goings in and comings out" ever since she left the old home.

Long after Minerva went to bed that night did she turn over and over in her mind the troubles and cares of her younger sister in the West. Every letter was full of them. But nothing but cheery letters went from the old home to her. Father's growing weakness from age, the hard times they had in selling their farm produce at a profit, the close economy she had to practice to make ends meet, and the lonely hours she herself had many times, were never mentioned in letters to Julia. Minerva could carry her own burdens, and why add to Julia's? Letters are so aggravating when they are full of the troubles of those so very dear to us, because we cannot sit and talk face to face with those who seem to need help from us so much. It did not seem possible that Julia would write such complaining letters unless she had real troubles, and before Minerva went to sleep she had made up her mind to leave Aunt Sally with her father and go out West and find out for herself how things were going with Julia. Had she not promised the dying mother to be a second mother to her younger sister Julia?

And so Minerva went, and the father watched each day for the letter that would come as soon as she arrived. When it came and he read it, he gave a sigh of relief. "Julia and her folks are getting on first-rate," he said to Aunt Sally.

"Just exactly what I expected," Aunt Sally replied. "Julia was always complaining and stirring folks up, expecting some dreadful thing was to happen. I never did have any patience with folks that are always spoiling the present because they are afraid the future will bring some trouble to them. Trouble comes

to us all, but it is dreadful, foolish to go down the road looking for it."

Julia's husband had a good position and there was no reason to think he would lose it. The scarlet fever had moved out of the neighborhood, and the little boy did not get it. His sister's eyes were better, and the doctor said there was nothing serious about the case. Julia had had a severe cold, brought on by her own imprudence, but was entirely over it, and Minerva wrote that Julia had never looked so well in her life.

The father thanked God for His goodness to his child, and wondered why Julia did not appreciate her blessings and thank God for them, and stop such complainings.

After Minerva had been at her sister's a few days a telegram came to her. Her father was very ill, and wished her to come home in the first train. Aunt Sally had sent it. Julia wondered how her sister could be so calm. She "had gone all to pieces," she said, hearing such terrible news. If anything had happened to father it must kill her, she knew. She could not help her sister get ready for the return journey. She annoyed and hindered her by the dreadful forebodings she kept telling.

"Could Aunt Sally have been over-anxious in the matter?" she asked.

But Minerva quietly said: "Aunt Sally is not an alarmist, Julia. She never sent that telegram unless it was a necessity. Whatever comes the Lord will give me strength to meet it. I trust Him."

Minerva made the return journey and found her father very ill. Just as she thought, he had not remembered to put on heavy clothing when the weather became colder. He had been so used to his daughter's quiet ways of getting the things he needed at hand for him at the proper time.

It was a long and trying illness, and when the father got about again he knew it had been a hard pull, and he would never be as strong again. Yet Minerva's letters were always hopeful ones to her sister. She made no mention of her weariness from the long, anxious watching and waiting, neither did she tell how trying the shiftless boy she had hired to do the farm chores was, nor that the potato crop was almost a failure. Why should she worry Julia with things that she could not mend? There is a bright side to everything, if we will only look for it. Minerva was one of the elect, of whom some one says, "The elect are those who put life into one—who give courage to the faint-hearted, hope out of their own constancy."

"If I were only calm and trustful like Minerva," thought Julia, "how much easier life would be for me and all those who are dear to me. I must try to see the bright side of things as Minerva does, and learn not to put burdens on other people's shoulders." Aunt Sally remarked, when Julia's letters were read aloud in the family after Minerva returned home, that Julia did not write such upsetting things as she used to, and really seemed to have learned to see a better way of looking at life and its daily cares and duties. — SUSAN TRALL PERRY, in *Christian Intelligencer*.

ANTICIPATION

No rose can shut and be a bud again;
Some time, my darling, you shall understand
Why I am greedy of these moments when
Against my breast I hold your little hand,
And watch the curves and dimples of your
face,
And all your beauty and your flowerlike
grace.

For the swift current of the ceaseless years
Shall bear you on their bosom to life's
main,
Where tempests rage, and hearts grow sick
with fears,
And the Black Shadow waits whose name
is Pain;
Then this sweet brow shall wear a crown of
care,
And I, my dear one, I shall not be there.

O tender feet, the way is rough and steep;
O violet eyes, your vigils must be long;
So while I may, in love's nest let me keep
My precious baby safe from any wrong;
Kiss me with lips still pure and undented,
For some time I shall lose you, O my child!

— REV. JAMES B. KENYON, LIT. D., in
Northern Christian Advocate.

W. H. M. S. NOTES

— Mrs. Clinton B. Fisk, the honored president of the W. H. M. S., together with the other general officers of the Society, all unsalaried, work untiringly for its prosperity and success.

— Miss Bancroft, field secretary for deaconess work in the W. H. M. S., will find abundant work awaiting her on the Pacific Coast, so great is the interest of California Methodist women in home missions.

— At each Christmas time Mrs. Jane Bancroft Robinson, of Detroit, Mich., gives a dinner to some of the most neglected children of that city. They are sought out by the deaconesses, and greatly enjoy the treat.

— Miss Anita Rodriguez, for some years a worker in Harwood Home, New Mexico, under the care of the W. H. M. S., was married, Dec. 29, in New York, to Mr. J. L. Sparklin, of Bantam, Conn.

— Miss Leona Bartolet, a most efficient deaconess of the W. H. M. S., was recently married, in her deaconess costume, in the church which she had faithfully served. Her home is in New York city.

— A delightful reception was recently given to all friends of immigrant work in the Immigrant Girls' Home, 9 State St., New York. Dr. J. M. King and Mrs. Bishop Hartzell spoke, and the Home was opened for inspection.

— The Indian children in Stickney Home, at Lyndon, Washington, are making marked progress. Cooking and sewing classes are maintained, and a most excellent day-school is carried on, with which the Indians are much delighted.

— It is a gratifying fact that our German Methodist sisters are becoming interested in the work of the W. H. M. S. The North German Conference is already organized, and has three flourishing societies in operation. The young people are being aroused also, and requests for literature are coming in from time to time.

— The Deaconess Home in Philadelphia, under the care of the W. H. M. S., undertakes work in many helpful directions. The gift of an additional house from the late Col. Bennett has made it possible to take up new lines of work, one of the most recent of which is in behalf of Italian women. It is stated that there are 60,000 Italians in that city.

— Mrs. Nesmyth, superintendent of the Adeline Smith Industrial Home at Little Rock, Ark., has been very successful in interesting the people in the school. The building is not large enough to accommodate all who seek admission, and homes have been

found in the town for a number. Forty-six are now crowded into the Home, which is intended to accommodate a much smaller number.

— Upper Iowa Conference W. H. M. S. has received a bequest of \$5,000, the income from which is to be devoted to the deaconess work in that Conference. This will be sufficient to keep two students in the Washington Training School year after year.

— The immigrant work at Philadelphia is carried on through the Deaconess Home in that city. It is said that all the officials at the landing place, as well as the matron, are Catholics, which makes it most desirable that Protestant mission workers should be on the ground.

— Some "sacred money" was recently sent to Mrs. Rust to name a window in the projected "Rust Hall" to commemorate the name of a "soldier brother," James H. Lanby. Ten dollars entitles one to this privilege, and in this instance the donor was a sister, formerly a missionary of the W. H. M. S.

— Miss Emily Bartholomew, a graduate of the Lucy Webb Hayes Training School for Missionaries and Deaconesses in Washington, D. C., goes to Harwood Home, Albuquerque, N. M., to fill a place made vacant by the resignation of Miss Rodriguez. Miss Ellsworth Apperson is superintendent, and the Home is in a prosperous condition.

— The W. H. M. S. in Winton Place, O., has probably the largest list of Mothers' Jewels belonging to any auxiliary in the country. The little ones — between two and three hundred of them — are not only the children of the church, but come from many homes of non-churchgoers who are in many instances attracted to the church through their children. This is surely a practical phase of home mission work.

— Miss Josephine Corbin, a worker for Christ these many years, has been transferred from the Deaconess Home in Philadelphia to the Newark Conference Deaconess Home. This is among the recently established Homes under the direction of the W. H. M. S., and is finding a large and needy field in Jersey City. Miss Corbin will serve as superintendent in this Home.

— The Mothers' Jewels Home in York, Nebraska, is caring for between seventy and eighty of the Lord's little ones. At Christmas time the good people of York surprised the Home people with a sumptuous Christmas dinner. "It was no stinted affair," writes the superintendent. "Apples by the barrel and oranges by the box, with other good things in proportion!"

BOYS AND GIRLS

LOST AND FOUND

MRS. C. F. FRASER.

"GREATER love hath no man than this, that a man lay down his life for his friends."

George Brunton pondered long over the words. Their meaning baffled him, yet he knew far more about the matter of laying down one's life than most boys of his age. He had risked his life and lost his health and his power of earning for his widowed mother, all for the sake of a lad with whom he had been on almost unfriendly terms.

There seemed but scant comfort for him in the text that his Testament opened at.

"It wasn't love that made me plunge into the river when Tom Perley skated into the air-hole," he mused. "Any fellow with a spark of courage would have

done what I did. Strange," he added, bitterly, "that he should go scot free afterwards while I am laid by most likely for life."

The lad did not realize that Tom Perley's strong physique had been far better calculated to stand the shock of the icy bath than his own ill-nourished body. In addition, he had been suffering with a heavy cold on the very day of the accident.

"I'll always be a burden," he sighed pitifully as he straightened himself painfully for the night; "yet there seems to be nothing ailing me but a horrible weakness."

The tears gathered in his eyes as he buried his face in his pillow.

Just before he fell asleep a new thought struck him: "If I'd done it for love it might have counted," he said to himself; "but I never did like Tom, and may be if I'd known what it would cost me, I might have left him to drown. It couldn't possibly count," he murmured as he fell asleep.

The lad had been very brave, very heroic. His reward was a curious, nameless disease that almost emptied his life of happiness.

Gradually the memory of his deed died away. Those who had been loudest in their praise were quick now to hint that his mysterious disease was only a form of laziness. Their careless words seared the very soul of the sick boy. For the first time he rejoiced in the isolated situation of his poor home.

Dr. Proctor, who was their nearest neighbor, dropped in sometimes, but confessed the powerlessness of his skill in the case. He was a haggard-looking man with gentle, sympathetic ways. The family were well known to him, for Mrs. Brunton was considered the best nurse in the district.

Some day soon, Dr. Levison, a great city surgeon, was coming to the village for the purpose of performing an operation upon Dr. Proctor's wife. George guessed that his friend would look less haggard when the operation was safely over. The doctor had promised to bring the great surgeon to the sick boy. Both felt that it was the one chance for recovery.

Sally and baby Susan slept in the loft above George's bedroom. They were his delight and comfort as they played the livelong day by his bedside. Sally's keen bright mind and Susan's bobbing golden head and winning smiles were his constant joy. He could remember a time when he thought of them almost indifferently as "the children," but now they had woven the tendrils of affection so closely about his heart that he loved them better than anything else in the world.

One blustery winter night, Mrs. Brunton came to his bedside. "I can't tell you how sorry I am, my son," she said, with the glisten of a tear in her faded eye, "but Dr. Proctor has just sent word that they will need me for the operation tonight."

The face of the boy lit up with sudden hope. "But, O my son," the woman sobbed, "the great doctor will not be here to see you. He is coming in the late train, and he leaves in the early

morning. Dr. Proctor says he will talk over your case with him, but that is all he can promise."

The boy closed his eyes wearily. He was too sick at heart to say a word. His only hope had been shattered.

Mrs. Brunton forebore speaking again, but her tears fell fast as she filled the kitchen stove that the little house might keep warm and cozy for the night. Then she hurried out lest she should keep the doctor's messenger waiting.

A heavy storm was fast rising. Gusts of wind drove handfuls of hail against the window by the lad's bed, as he lay in mute misery. The thought of the helpless children in the loft overhead began to torment him. How powerless he was to aid them should danger of any kind arise. The roar of the fire in the kitchen chimney made him unwontedly nervous. At last from sheer exhaustion he fell into a deep sleep. When he awoke the room seemed to be full of smoke. A faint crackling sound overhead told the rest of the story. The house was on fire! The great fire in the poorly built chimney had done its work.

For a second he lay supinely in his bed. It was weeks since he had set foot to the floor. Then as the realization of the fearful death that awaited the children dawned on him, he made a grim face and threw himself out of the bed.

It seemed as if Sally's bright eyes were looking straight into his, and as if a flame-colored aureole were nearing Susan's golden head. He scrambled over the floor, half walking, half crawling, till he gained the ladder that led to the loft. There was no stir above but the crackle of the fire. A little tongue-like flame licked around the open hatchway!

It was but the work of a second to climb the ladder. All his weakness was leaving him now. He gained the loft and stood upright in the stifling heat. The wooden shelf that served as mantel was already in flames, and the woodwork in floor and furniture was fast catching.

The children had not stirred as yet; the thick smoke had lulled them to unconsciousness.

He shook Sally roughly and bade her waken the baby. Then throwing up the window he peered into the outer world. There was no sign of life in any direction. The night was wilder than before and a great snowbank had drifted close by. The in-rushing current of cold air made the flames blaze brightly. A yellow gleam danced towards the bed in which the frightened children lay.

Sally pinched herself in order to make sure that she was awake. It did not seem possible that it could really be her sick brother who was moving about the room. She was still more alarmed when he lifted her from the bed, wrapped her in the thick quilt, carried her to the window, and with excellent aim tossed her into the great snowdrift. A moment later, he pressed a kiss on baby Susan's forehead, wound her tightly in a blanket, and threw her to the same place of safety.

Then all his new-born strength deserted him. He fell helplessly to the floor. All escape was cut off for him. The flames had met across the hatchway now and were hurrying on to the win-

dow where he lay. His work was over, but the little ones were safe.

"Lord, I did love them," he said, reverently, as the text he had read at bedtime seemed to rise questioningly before him.

He knew the meaning now. He understood the all-compelling love that had prompted the Saviour of the world to lay down His life. The fire was creeping very close, yet a feeling of unspeakable peace was stealing over him.

A fretful wall from baby Susan roused him.

"Susan will freeze out here," Sally cried, pitifully. She had come under the window. Her blue eyes were wild with terror.

"Jump quick, brother!" she shouted. "Susan will freeze to death unless you save us again," she entreated.

The boy nerved himself for a last effort and leaped from the sill. Wonder of wonders, he reached the ground unhurt!

The children crept close to him and hugged him tenderly. The flames were shooting from the window now, and Sally guessed how near he had been to a horrible death. The lad looked about him wildly. His work was by no means over. Where should he find shelter for these helpless little ones?

It was a good quarter of a mile across the fields to the doctor's house, and he knew they could never face the howling storm. They would assuredly perish miserably by the way.

A strange exhilaration seemed to possess him. He would fight all the elements, if need be, to preserve these lives that God had given him. Already a plan unfolded itself. He began to burrow a great hole in the snow.

Sally was quick to aid him. "Are you going to put us there?" she asked, shrewdly.

In a few minutes both children were placed securely in the very heart of the drift. Their heads alone arose above the surface. The flaming house was so close at hand that the air seemed tempered to almost summer mildness.

Then over the fields, across lots, over fences, sped the sick boy until he reached the doctor's house where fitting figures behind the blinds told of life within. The great surgeon was partaking of a midnight repast, and Dr. Proctor, his face radiant with happiness, was ministering to his needs. The operation was safely over.

As they chatted quietly the barefooted, night-shirted lad burst in upon them with his wild story. Mrs. Brunton, who came to the head of the stairway to ask the cause of disturbance, blanched as if she had seen a ghost as her son staggered into the room below. His incoherent words conveyed but little meaning, but the doctor was easily persuaded to drive down the road and look after the children. It was a happiness to him to serve any one that night.

Dr. Levison meanwhile was studying the boy intently. He led him gently to a great arm-chair, and made him sup a cup of hot cocoa while he busied himself with his burnt and frost-bitten feet. When, presently, the lad drowsed, he spread an afghan over him with tender

care. He was already familiar with the particulars of the case, and had keenly regretted his inability to make a personal call on the sufferer.

Even the arrival of the excited children did not disturb George's slumber. Mrs. Brunton gathered the little ones passionately to her breast, and drew the story from them.

When they had finished, she knelt by her son's side and hid her face. The great surgeon who had been listening attentively to their tale turned sharply aside to the window.

At a sound from the sick-room the mother ran quickly upstairs, and Dr. Proctor, who had been tucking up the children in buffalo robes on the sofa, turned curiously to his friend.

"What do you think of him?" he asked.

"I think the last shock has counteracted the effect of the first," answered the great physician. "Good food and nursing are all he needs now, and with your permission I will take him to my private hospital. A lad who can lay down his life for others as he has twice done must be saved for the world."

"For all these mercies may the Lord make us truly thankful!" said Dr. Proctor, unconsciously repeating the grace before meals of his childhood. He felt that the surgeon's visit was having blessed results.

In the weeks of hospital life that followed, George Brunton won his way back to health and strength. One day as he walked out with his new-found friend a thought occurred to him. Perhaps, after all, he had not been deemed worthy to make the great sacrifice. So forcibly did this thought appeal to him that he repeated half-aloud the words of the puzzling text: "Greater love hath no man than this, that a man lay down his life for his friends." Surely this greater love had been his, and yet—

Dr. Levison heard his half-uttered words, and easily divined his thought. "My boy," he said, "you have learned all the lesson that those words hold, and for you, as for few of us on earth, there rings a new meaning in another verse of Holy Writ; and very gently he repeated: "He that loveth his life for My sake shall find it again."

Halifax, N. S.



THE SUNDAY SCHOOL

First Quarter Lesson VII

SUNDAY, FEBRUARY 12, 1899

JOHN 5: 17-27.

REV. W. O. HOLWAY, D. D., U. S. N.

CHRIST'S DIVINE AUTHORITY

I Preliminary

1. GOLDEN TEXT: *This is indeed the Christ, the Saviour of the world.* — John 4: 42

2. DATE: Uncertain. It was at a certain feast which our Lord attended at Jerusalem. If this feast could be *certainly* determined, the length of our Lord's ministry could be ascertained. Thus, if this feast was the Passover, His ministry lasted about three and a half years; if it was the Pentecost or the Feast of Tabernacles, it lasted only two and a half years.

3. PLACE: Jerusalem.

4. HOME READINGS: Monday — John 5: 1-9. Tuesday — John 5: 10-16. Wednesday — John 5: 17-27. Thursday — John 5: 28-35. Friday — John 5: 36-47. Saturday — 2 Peter 1: 10-18. Sunday — Heb. 1: 1-9.

II Introductory

Our Lord had healed the bed-ridden cripple at Bethesda and sent him forth with his bed on his back. The Jewish rulers were scandalized at the sight of a man carrying a burden on the Sabbath. The man tried to defend himself by pleading the command of the Healer. "Who had the audacity to command you to break the Sabbath in this way?" they angrily, contemptuously demanded. The man could not tell them. His Benefactor had disappeared. But when, shortly after, Jesus found the restored man in the temple, and warned him against continuing in his old sins "lest a worse thing" should befall him, the man hastened to report the name of his Deliverer to the authorities, who became more hostile than ever toward our Lord because He was wont to do works like these on the Sabbath day. Jesus met the issue. With a loftiness of assertion which they regarded as blasphemous in the extreme, and for which they would willingly have killed Him, He cited the example of the Father. His Father had known no Sabbath of inactivity since the creation. His benevolent works had known no intermission. "My Father worketh even until now;" "and," He added significantly, "I work." In truth, as He went on to explain, His own works were not independent acts. Whatsoever He, the Son, did, was really the doing of the unknowable Father; it was His Sabbath work which they had so sharply criticised. Being the Father's Only-begotten and Well-beloved, to Him were revealed all things that the Father doeth. And greater and more marvelous things were yet to be revealed through the Son to the Jewish nation and the world at large — nothing less than that the resurrection and judgment of humanity had been committed to the Son of man, who is therefore entitled to a parity of honor with the Father. Even to hint such claims as these was startling enough; but Jesus was not content with hinting at, or even asserting, what prerogatives belonged to Him by reason of His essential relation to the Father — He became more explicit. Obedience to His word and faith in the Father secured eternal life in the present and exemption from the judgment of the last

great day. Dead souls that heeded His message should really and immediately pass from death unto life. "As the Father hath life in Himself, even so gave He to the Son to have life in Himself." The authority to "execute judgment" has also been committed to the Son, because He is the Son of man as well as the Son of God, and can therefore understand human infirmities.

III Expository

17. Jesus answered them — the Jewish rulers who charged Him with Sabbath-breaking because He had healed the paralytic and bidden him leave Bethesda's porches with his bed on the holy day. My Father worketh hitherto (R. V., "even until now") — an apology of surpassing dignity and significance. The Father had never ceased from the creation until now, in upholding all things, and in providing for human salvation. Works of love and mercy can never be violations of Sabbath law, since they are done by Him whom we are to imitate as dear children (Eph. 5: 1). And I work — I, who am "the express image of His person," and represent Him on earth, likewise work.

The best Biblical scholars consider this defence, or self-explanation, to have been delivered by Jesus before the Sanhedrin. It bears, hence, some slight resemblance to the *Apologia*, or defence of Socrates before the Helles, or popular court, of Athens. The two discourses resemble at least in this, that both refuse to extenuate, but boldly magnify and glory in the matter charged (Whedon).

18. Therefore — R. V., "for this cause." Sought the more to kill him. — Nothing but His death would satisfy them now. There was no peace for them, no safety for their traditions, so long as He lived. "This seeking to kill" is the blood-red thread which runs through the whole of this section of the Gospel. Not only had broken (R. V., "broke") the Sabbath — not only because His teaching and behavior tended to abrogate the style of Sabbath observance which they believed in. Said also that God was his father — R. V., "also called God his own Father;" a charge against Himself which He not only did not hasten to deny and repudiate, but which He firmly defended and maintained, in the following verses. Making himself equal with God. — Their inference was logical and right.

The Jews correctly understood the words "my Father" to indicate a peculiar Sonship such as raised Him above all the children of God and made Him equal in essence with God. But they regarded Jesus as a mere man, and evidently a man in his sound senses; hence the Jews charged Him with blasphemy. This is inevitable from the premises. The only logical alternative is: Christ was either a blasphemer, or equal with God (Schaff).

19. The Son can do nothing of himself. — He professes no independence in His work. Seeth the Father do — "not with the bodily eye, but by the inmost view of consciousness" (Whedon). Doeth the Son likewise. — "It is the very nature of the Son to do whatever the Father doeth; also to do these works after the same plan and proceeding, so that there can be no discord, but unity" (Alford).

It is the Son's part to make the Father's works take the shape of actual realities among men. The Father's working and the Son's working are thus not two different workings, and they are not a working of the same thing twice. They are related to each other as the ideal to the phenomenal, as the thought to the word. The Father does not work *actually*; He works always *through* the Son. The Son does not work *ideally*; He works always *from* the Father. But God is always working; therefore the Son is always working; and the works of the Father are the works of the Son — distinct, yet one and the same (Milligan).

20. The Father loveth the Son. — The Greek word for "loveth" is here the "affectional" word, denoting tender emotion. Show-

eth him all things. — In the preceding verse the Son was represented as *seeing* what the Father did; in this verse the converse is given: The Father shows the Son what He does. Greater works . . . that ye may marvel. — Our Lord's miracles were designed to convince, but in the case of the hostile rulers they succeeded only in exciting astonishment, sometimes awe. Wait these "greater works" would be we are told farther on.

The Jews opened their eyes wide at the healing of an impotent man. What will it be when at the voice of this same Jesus mankind will recover life spiritually and even one day physically! A poor healing amazes them; what will a Pentecost do, and a resurrection from the dead? (Godet.)

21. As the Father raiseth up the dead and quickeneth them. — The Jews fully understood that it is "God which raiseth the dead" (2 Cor. 1: 9), "God who maketh the dead to live" (Rom. 4: 17), both in a physical and a spiritual sense. Even so the Son quickeneth whom he will. — This was one of the "greater works" which the Father would reveal to them through the Son. He, the Son, would make dead souls live and recall life to dead bodies as well. Whom he will — not an arbitrary exercise of the Son's will. How many times He put the question, "Wilt thou be made whole?"

22. For the Father judgeth no man — R. V., "for neither doth the Father judge any man" — in the sense of condemning him. Hath given (R. V., "committed") all judgment unto the Son. — Says Milligan: "All judgment, future and present, the final award with all that foreshadows it, the Father hath given, by a bestowal which can never be revoked, unto the Son. The connection between the 22d and the 21st verses is now



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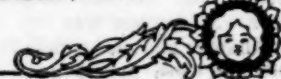
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Boston, Mass.



plain. The Son maketh to live whom He will; but there are some on whom He does not bestow life (verse 40); then therefore He judges, He condemns — for not even is this Divine prerogative withheld from Him; nay, all judgment hath been given unto the Son."

23. That all men should honor the Son even as . . . the Father. — Every knee must bow to Him, both foes and friends. He claims from the humanity which He is to judge equal honor with that accorded to the Father whom He represents. He that honoreth not the Son, etc. — "It was in their zeal for the honor of the Father, as they supposed, that the Jews refused to honor Him who was God's Son. But so truly one are the Father and the Son, that all who dishonor the Son dishonor the Father" (Milligan).

24. He that heareth my word — the hearing of acceptance and obedience. Believeth on him that sent me. — R. V. omits the word "on;" believeth Him — God's testimony concerning the Son (1 John 5: 10). Hath everlasting life (R. V., "eternal life"). — "Eternal life is already in him. That life is a present possession which heaven will perpetuate. As eternal death is upon the unbeliever until he is converted, so eternal life is in the believer so long as he is a believer and does not apostatize" (Whedon). Shall not come into condemnation — R. V., "cometh not into judgment." We here see how "the Son quickeneth whom He will" (verse 21). He chooses those who choose Him, and bestows eternal life on those who trust in Him and obey His words.

25. Verily, verily — the third use of this solemn preface in our present lesson. Hour is coming and now is. — These words explain the meaning of the words "the dead" which immediately follow. When the dead shall hear the voice of the Son of God — not the physically dead, of course; He is referring here to those who are "dead in trespasses and sins," the spiritually dead. They that hear shall live — only those that hear. This verse is really an emphatic repetition of verse 24.

26, 27. As the Father hath life in himself, so hath . . . the Son. — No mere man could use such language. A man may be a conduit, he cannot be a fountain. "We live only as we draw continuously our life from God; to the Son the Father hath given life in such a sense that He becomes the Life of the world, and thus the Life-giver to the dead" (Abbott). Authority to execute judgment. — If He has power to give life, He must also have authority to judge those who reject life and continue in death. Because he is the Son of man (R. V., "a son of man") — man's representative; very man, and therefore no stranger to our nature. In every other passage the article "the" precedes "Son of man." God will judge the world by "a man whom He ordained" (Acts 17: 31). "As a son of man He judges; as one who has been in the same position with these standing at His bar, as one who has fought the same battles and endured the same trials as they" (Milligan).

Perceiving, perhaps, further manifestations of surprise and astonishment in the looks and words of his hearers, our Lord proceeded, in a most impressive utterance, to forecast the great work, and to connect himself with it as the agent in recalling the nations of the dead to resurrection and judgment: his voice should penetrate every sepulchre by sea or by land, "and all that are in the tombs shall come forth; they that have done good unto the resurrection of life; and they that have done ill unto the resurrection of judgment." He takes care, however, to emphasize the truth that in all the vast authority He would not be acting absolutely; his voice would be the Father's voice, His judgment the Father's judgment, and therefore just (W. O. H.).

IV Illustrative

1. The Emperor Theodosius, having on a great occasion opened all the prisons and released his prisoners, is reported to have said, "And now would to God I could open all the tombs and give life to

the dead!" But there is no limit to the mighty power of Jesus; He opens the prisons of justice and the prisons of death with equal and infinite ease (Stamford).

2. The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual, the answer to the question, "What is the end of my life?" is, "To do the will of God, whatever that may be." Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to 10,000 people, but to do the will of God," and he declined. If we could have no ambition past the will of God, our lives would be successful. The maximum achievement of any man's life, after it is all over, is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairy maid or a scavenger can do as much. There is no happiness or success in any life until that principle is taken possession of (Prof. Drummond).

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During each week the reader will find a column of "Questions and Answers;" letters from correspondents in London and Paris; a page devoted to science and mechanics; home interests and other things which interest women, including the "Tribune Sunshine Society;" some good games of checkers; a series of thrilling stories of actual experiences in the war with Spain, written by soldiers and sailors; and advance information of new enterprises of importance to manufacturers, mechanics and business men.

Market Reports the Standard

The market reports will be kept up to their present high standard. It is the intention of The Tribune at all times to add to them whatever quotations will render them of greater value. The finest compliment paid to The Semi-Weekly Tribune is the fact that it enjoys the subscriptions of a large number of merchants, dairymen and farmers who disagree with its political sentiments, but who find its accurate market reports essential to the proper conduct of their business. It is always safe to look at The Tribune before one buys or sells country produce. Once a week there is a special market article on one particular topic.

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With Friday's number there is an Illustrated Supplement, 20 to 24 pages, printed on specially fine paper, full of delightful reading, enlivened with from thirty to fifty half tone or other pictures. Every reader admits that this Supplement is equal to a magazine in its contents, and better than a magazine in being quicker to lay before its readers perfectly fresh discussions of matters which are attracting attention. Sample copies of Friday's issue will be sent free on application. The Supplement contains two pages of humor; a fascinating letter from Ex-Attache, a gentleman who has served at many of the great courts of the world, and who speaks of kings, emperors and noblemen from actual knowledge; book reviews; short stories; dramatic and musical criticisms; the fine work of great architects and artists; letters from abroad; talk on scientific subjects, new warships, etc.; gossip by pungent writers; and, in fact, the whole range of higher topics in which intelligent men and women are deeply interested, and a profusion of beautiful illustrations. The Supplement is the cream of the whole week's work in The Tribune office.

Clubs

Any reader who may find it convenient to raise a club of subscribers for The Semi-Weekly Tribune is invited to do so, and to send to this office for sample copies, etc.

THE TRIBUNE

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"The New York and Florida Limited" leaves New York daily at 11.50 A. M., via the Pennsylvania Railroad, the Southern Railway, Florida Central & Peninsular R. R. and the Florida East Coast Railway, and reaches St. Augustine at 2.20 P. M., the following day, making the run, which exceeds 1,000 miles, in but little more than twenty-four hours. No train has attracted so much attention, and its fame has been heralded wherever railroading is known. It is composed of Pullman Compartment Cars, each room being finished in different woods and supplied with private lavatory and toilet; Pullman Drawing-room Sleeping Cars of the latest pattern and finish; a royal Club Car for



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OUR BOOK TABLE

Bible Difficulties and their Alleviative Interpretation. By Robert Stuart MacArthur. Old Testament. E. B. Treat & Co.: New York. Price, \$1.25.

We have here twenty-six chapters, each grappling with a "difficulty," and each containing the substance of an address delivered on Sunday evening at the Calvary Baptist Church, New York, by its pastor. The first heading is, "Was there Really Light before the Sun?" the last is, "Are the Prophet Jonah and the Great Fish Historical?" while between are taken up such themes as the Garden of Eden, Cain, the Flood, Babel, Melchizedek, Sodom, Pharaoh, Balaam's Ass, and Jephthah's Daughter. He finds that most of the difficulties generally supposed to be in the Bible are not really there, but in the human, traditional interpretation rather than in divine revelation. He welcomes the newer scholarship as having given the Bible a fresh interest and an increased value, disabusing the minds of some readers of their unauthoritative preconceptions of Scripture, and so making it more attractive and useful than ever before. The tone of the book is in no way startling, and the solutions reached are in most cases what orthodox commentators of modern days have generally taught. Balaam's ass did not really speak, but his master seemed to hear him in a vision; the Flood was local, and not universal; the creative days were eras; Eden was in the highlands of Armenia; the day was not miraculously lengthened at Joshua's command; Jephthah's daughter was really slain in sacrifice; bears did not destroy children for Elisha; Samuel did not appear after death to Saul, but "God permitted a divine impression to be made, partly upon the senses of Saul and partly upon those of the woman, that Saul might be once more rebuked for his many departures from God." Such books, which combine the results of reverent scholarship with the spirit of sincere love to God and care for His people's good, are on all accounts to be welcomed. They are certain to aid in the better understanding of the Scriptures.

Consecrated Work and the Preparation for It. By Rev. James Elder Cunningham, D. D. F. H. Revell Co.: New York. Price, 75 cents.

Dr. Cumming writes fifteen brief chapters on such topics as "Consecration," "A Vessel Meet for the Master's Use," "The Power of the Spirit," "Witnessing for Christ," "Public Addresses," "Results of Work," "Rewards of Work." The matter is excellent and wholly unobjectionable, and some useful hints may here and there be found. The chapter on the results of work strikes us as more than usually good. These results, he points out, must be more individual than general. Only occasionally will there come a large movement which can be called a revival, and the sovereignty of God has much to do with these special times of refreshing. Our work must be mainly individual. "No soul can be saved against its own will; there remains to it always the awful power of saying No to God." And herein is the reason why many persistent prayers for the conversion of friends are not granted. "Face the fact," says the author, "that spiritual work properly conducted will not be accompanied by popularity. Even a Christian congregation consists of the few who are following Christ fully and of the many who either follow afar off or not at all. Experience continually teaches that the truth of God about salvation asks too much of men, and is too searching to commend itself to the multitude. Two things may be said confidently: Work which is spiritual in its character is not likely to be popular, and work which is popular is probably not spiritual. We must be content for God to arrange the measure and amount of success and blessing in our work."

The Student's Life of Jesus. By George Holly Gilbert, Ph. D., D. D., Iowa Professor of New Testament Literature and Interpretation in Chicago Theological Seminary. The Macmillan Company: New York. Price, \$1.25.

This is one of the best books that we recall on the life of Christ. The author aims to present that life in a critical and scientific spirit, and yet with profound reverence, faith and devotion to Him as the Sent of the Father, the Son of God, manifested in the flesh. He grapples heroically and successfully with the real difficulties which occur in the different Gospels, and his explanations usually relieve the situation. His style is frank and luminous, and the perusal of the book will be of great service to any sincere student of the world's Redeemer. We heartily commend the volume.

Social Life in the British Army. By "A British Officer." Illustrated by E. Caton Woodville. Harper & Brothers: New York. Price, \$1.

This is a readable account of the pleasures and relaxations of the officers and men in her Majesty's service. The book is particularly interesting just at this time when the enlargement of the United States Army has been made necessary, as it will give a fresh insight into military organizations. Among all the continental countries Great Britain alone maintains any considerable standing army without compulsory service, and is, therefore, the most useful example to us. The author portrays the social life of the British soldiery, and shows that many of the officers are not only sportsmen and accomplished men of the world, but that in the lines of adventure and exploration they have made notable contributions to the advance of science and geography.

Dumb Foxglove, and Other Stories. By Annie Trumbull Johnson. Harper & Brothers: New York. Price, \$1.25.

This collection of tales of Connecticut village life will be welcomed by all who have become familiar with the work of the author of "Fishin' Jimmy." "Dumb Foxglove," which gives title to the book, shows the analogous resemblance between the dumb flower of the name which no care or condition of soil will cause to unfold, but, when picked open, discloses "the prettiest posy in the world," and the little crippled child, who is all beautiful within. The sketches are thoroughly wholesome and extremely interesting, with sympathetic descriptions of natural scenery, and touches of pathos that bring unbidden tears.

The Century Illustrated Monthly Magazine. Vol. LVI. May, 1896, to October, 1896. Century Co.: New York.

What a wealth of literary treasure and illustrative art in this bound volume of six numbers of the *Century*! The golden cover is the outward index of the contents. No wonder the bound volumes of the monthly magazines like the *Century*, *Harper* and *Scribner's* are always in demand at the public libraries.

Scribner's Magazine. Vols. XXIII. and XXIV. January-June, July-December. Charles Scribner's Sons: New York.

Bound in pale brown buckram with gold ornamentation, these two substantial volumes of the favorite *Scribner's* will be welcomed with unmixed satisfaction. Between the covers of these volumes what a bewildering array of scientific, artistic, romantic, historical, and pictorial material is presented! It is indeed a liberal education to read and study the bound volumes of the leading magazines of the day.

The Messages of the Earlier Prophets. Arranged in the Order of Time, Analyzed, and Fully Rendered in Paraphrase. By Frank Knight Sanders, Ph. D., and Charles Foster Kent, Ph. D., Professor of Biblical History and Literature in Brown University. John D. Wattles & Co.: Philadelphia. Price, \$1.

These scholars have taken infinite pains to render the obscure declarations of the prophets clear and luminous, and have succeeded in a most admirable manner.

Millennial Dawn. Vol. IV. "The Day of Vengeance." By Charles T. Russell. Tower Publishing Co.: Allegheny, Pa.

This is a stout, paper-covered volume of nearly 700 pages, giving the peculiar views of the author. Those who are interested in this special line of studies, will find the book of great value.

Literary Notes

—Mr. Barrie's "Margaret Ogilvy" has been translated into Swedish.

—Louise Stratemus, a well-known Dutch writer of fiction, intends to publish an historical novel in which the murdered Empress of Austria will figure as the heroine.

—The floral decorations in Grace Le Baron's new story for girls, "Twixt You and Me," are from drawings by Howard Pyle's sister, Katharine Pyle.

—"How Count Tolstoi Lives and Works," by P. Sergeyenko, has been translated from the Russian by Isabel F. Hapgood for Thomas Y. Crowell & Co. The work is fully illustrated.

—A new illustrated edition of Carlyle's "Sartor Resartus: The Life and Opinions of Herr Teufelsdröck," has just been published by the Macmillan Company.

—A new edition of Lillian Whiting's poems "From Dreamland Sent," with additional verse, will be shortly issued by Little, Brown & Co.

—Mr. J. M. Barrie has now written more than half of the sequel to "Sentimental Tommy." The provisional title is "The Celebrated Tommy," but this may be changed. Mr. Barrie hopes to have it ready for *Scribner's Magazine* in 1900.

—"The Life and Letters of Archbishop Benson" will be published early in the spring by the Macmillan Company. The volume is edited by the prelate's son, and will contain portraits and illustrations. The biography will necessarily embrace not only the history of the Anglican Church during the Archbishop's life, but also much of the inner history of public movements, and his relations with the brilliant men who have guided the affairs of England during the past half century.

—Says the Bookman: "Mr. Zangwill was passing up Fifth Avenue one Sunday afternoon recently, and his striking ap-

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pearance made him the cynosure of many eyes. It seemed to us that there could be no mistaking his identity. But imagine our amusement upon overhearing the information conveyed by a self-complacent looking young woman to her companion, who was evidently curious but baffled. 'Why, dear, don't you know,' said the knowing one, 'it's a Filipino!'

—To have written thirty volumes in twelve years, says *Literature*, is a considerable achievement, especially when they are so popular as those of Mr. Kirk Munroe, who has accomplished this record. This year Mr. Munroe has written "In Pirate Waters," just brought out by Messrs. Blackie, and "Forward March," a story of the late Spanish-American war, now running in *Harper's Round Table*, and he has in hand a third for a Boston publisher, and still another for Messrs. Scribner's. Mr. Munroe lives at the extreme southern point of Florida and cultivates mangoes, pine apples, and oranges.

—The *Examiner* says: "Some of our leading publishers have adopted the use of the word 'impression' in place of 'edition' in their announcement of extra issues of new books. This is an improvement. A second or third 'edition' of a book in which not a cross of the t nor a dot of the i has been changed is an absurdity. Only an issue that has been re-edited should be entitled a new edition."

—The *January Bookman* has an interesting portrait of George W. Stevens, author of "With Kitchener to Khartum," which, it affirms, is "well described as the triumph of a journalist." "But," the paragraph continues, "this is not mere journalism, although it is the work of a man who is above all else a first-class journalist. In Mr. Stevens' book you have history, geography and romance—the romance of history and geography. As readers of newspapers know to their cost, it is not every war correspondent that can make them see as he has seen. When you have read Mr. Stevens' book you feel that you have lived through the campaign, that you have passed 'with Kitchener to Khartum.' You have seen sights and heard sounds that you are never likely to forget. It is splendid realism. You come out of the book feeling that you, too, bear what Mr. Stevens calls the 'hall-mark of the Sudan.' Yes, it must be conceded that the book is a triumph, a triumph for journalism if not indeed for literature."

Magazines

—The *January Bookman* is a rich number, containing 104 pages of original reading matter and 42 illustrations. A portrait of Theodore Watts-Dunton, author of "Aylwin" and "The Coming of Love," reproduced from a crayon drawn by Dante G. Rossetti, is given as a frontispiece. In "Chronicle and Comment" photographs also appear of William Black, Alfred Ollivant, Ella Higginson, Hilda Spong, Holger Drachmann, and George W. Stevens. A good variety of topics is given this month, including "A Century of American Illustration," "The Poet of Absinthe," "A Visit to Whittier," "Otto Von Bismarck," "The Plays and Poems of Richard Hovey," "Mr. Theodore Watts Dunton's Romantic Novel," "Kipling's Women," etc. (Dodd, Mead & Company: New York.)

—A varied and interesting table of contents is presented by the *January National Magazine*, including "Our Duty in the Present Crisis," by Senator John T. Morgan; "The Little Minister" of Maude Adams, by Arthur W. Tarbell; "At the Old Home of the Hoosier Poet," by Joe Mitchell Chapple;



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ZION'S HERALD, Oct. 26, Nov. 16 and 23.

"Hurdy Gurdys as Tuned by Law," by Henry C. Lahes; "Ella Wheeler Wilcox at Home," by Jane Marlin; "Verdi's Greeting to Americans," by C. M. Cottrell; "America as an Island Empire," by Peter MacQueen, M. A.; besides six short stories, and a poem by Ella Wheeler Wilcox. (W. W. Potter Co.: 91 Bedford St., Boston.)

—Well may *Cassell's Magazine* for January be called a "Holiday Number." In addition to the frontispiece—a Rembrandt photogravure from the painting of Frank Dadd entitled "The Good Old Times"—there are several full-page colored plates scattered through the issue; and a large presentation plate, "The Room with the Secret Door," from the painting by Miss Macgregor, suitable for framing, is given besides. The illustrated articles, the short stories, the serials, are all entertaining and extremely readable. It is an elegant number in every way. (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

—Lippincott's for January presents "The Mystery of Mr. Cain," by Lafayette McLaws, as the long complete story, or novelette. In the latter half of the magazine we find as contributors of short articles, poems, or stories, such authors as Lucy C. Lillie, Arthur D. F. Randolph, Ellen Douglas Deland, Charles C. D. Roberts, Felix L. Oswald, Dora Read Goodale, May Riley Smith, and Gertrude Evans King. (J. B. Lippincott Co.: Philadelphia.)

—The *January Puritan* is a pleasing number, devoted largely to women and their interests, including "The Court of an American Girl," "The Women One Meets," "The Pet Dog Club," "Types of Fair Women," "The New Woman of Yesterday," "The Well-Dressed Woman," "Portraits of Children," "Ins and Outs of Housekeeping," etc., with short stories and serials. (Frank A. Munsey, publisher: 111 Fifth Ave., New York.)

—The *American Kitchen Magazine* well maintains its unique place in the magazine world. In the December issue "Our Boys' Rooms," "Domestic Economy in a College Course," and "The U. S. Government and the Housewife," were articles of special note. There was also the usual amount of suggestion as to recipes and menus. (Home Science Publishing Company: 485 Tremont Street, Boston.)

It is said that the soldiers who had taken Hood's Sarsaparilla stood the long marches in Cuba much better than the others.

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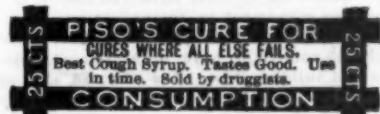
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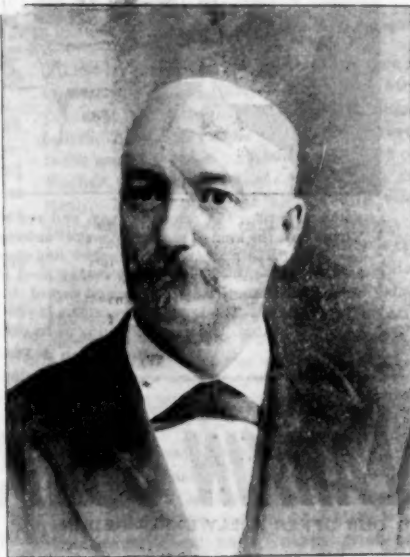


DEDICATION OF WESTBORO CHURCH

The Methodist Episcopal Church of Westboro has for several years been "poverty poor." The parsonage, built in 1886, was too large and expensive, and made a heavy debt and interest account. The church also was not well located—not suitable for the wants of the society. In 1897 the trustees decided to sell both the parsonage and the church. They succeeded in unloading this burden. Then a finely located property, owned by the Advent people on Church Street, consisting of a good lot and chapel, also the cottage house adjoining, was bought. In this whole property they had a net value of \$1,700. On the site of the Advent Chapel now stands the new Methodist Church, of an adaptation of colonial style, nicely arranged and convenient, seating 435 persons. As you enter the main doors, on the right of a commodious vestibule is the Sunday-school room or chapel, 35x24 feet, with sittings for 140. It is closed from the audience-room by draperies. When these draperies are drawn the chapel is a part of the audience-room and adds 160 to the seating capacity of that room. On the left as you enter the vestibule is a stairway leading to a gallery seating 64 persons. Back of the gallery and over the chapel are two rooms—a ladies' parlor and an Epworth League room—each 17x12 feet. In the hall at the head of the stairs is a Sunday-school book-case built into the wall. The audience-room is 50x35 feet, the pulpit platform, choir gallery and organ on the side of the room in a recess. The pews are of ash with trimmings, and will seat 210. They are of curved seats finished in natural wood, very neat in appearance and comfortable. The pastor's study is at the left of the pulpit and opens into the side entrance to the church. At the right of the pulpit is a new pipe organ built into its place, seeming like a part of the building. The organ chamber is 12x7 feet, and the instrument completely fills it. It was built by the Hook & Hastings Co., of Boston, contains 492 pipes, and is a very sweet-toned instrument. The electric lights fitted with silvered-glass reflectors throw a very even light to every part of the house. There are three memorial windows. The one behind the pulpit is given by Mrs. Chapman, daughter of Rev. Z. A. Mudge, in memory of her father. It is a round window 7 1/2 feet in diameter, and is beautiful in coloring. In the centre is Hofmann's head of Christ. The south window is to the memory of Joseph Trowbridge, given by his children and friends. The north window is in memory of Eliza J. Richardson, given by her daughter, Mrs. J. A. Hunt. All the windows of the building are leaded, and of colored glass. The memorial windows are of opalescent glass. The floors are of maple, finished in natural color, with carpets down the aisles; the pulpit and choir platforms, and the ladies' parlor and class-rooms, are covered entirely with a carpet of a very pretty design. The carpets and draperies were furnished by R. H. White & Co. The architects were Cutting, Carleton & Cutting of Worcester; the contractors, Fales & Co. of South Framingham, who have done a fine piece of work; the decorators, Stenberg & Co. of Boston and Worcester. The interior presents a soft color pleasing to the eye. It is a fine specimen of decorative work. The memorial and other windows are the work of Redding, Baird & Co. of Boston. The heating contract was filled by George H. Woodman & Co. of Westboro. Mr. Gray did the mason work, and Paul Varnum the stone work, both of Westboro. The chairs for the chapel are curved back and seat, and furnished by J. S. Gates of Westboro.

This church building is a result of some magnificent self-sacrificing and giving by the people of Westboro. The pastor, Rev. Fayette Nichols, has given a good deal of hard work and anxiety since his going there in April, but feels well rewarded. The building committee—E. L. Marshall, J. A. Hunt and Geo. M. Tewksbury—have done splendid work, and the church is a monument to their untiring industry. Without their patient, faithful labor the church could not have been the neat, well-appointed building it is. The tact and skill of Mr. George M. Tewksbury in raising money

is beyond praise. J. A. Hunt showed himself a man of great skill in overseeing the erec-



REV. FAYETTE NICHOLS
Pastor of Westboro Church

Rev. Fayette Nichols was born in Brookfield, Mass., fifty-four years ago. He was educated in the schools of his native town, Wilbraham Academy, and Boston University School of Theology. He joined the New England Conference in 1876, and has taken the following appointments: Buckland; Chicopee Falls; Warren; Laurel Street, Worcester; Cochrane; Milford; Newton; Maple Street, Lynn; Medford; Wilbraham; Westboro. Going to Westboro last April, he found a thoroughly discouraged and disheartened people. There was very small hope that a church could be built. He had little faith himself; but he took up the burden at once, and quietly, persistently, and faithfully worked. He counts it his greatest work in waking up those who so efficiently and earnestly have carried on the enterprise that he began. The church is a monument to his unwearied and successful labor. He is an able and forceful preacher.

tion of the building. The cost of the church furnished throughout is about \$6,000.

held by pastors of Milford, Holliston, Hopkinton, and New England Village. In 1858 J. C. Cromack was sent as pastor. During the pastorate of Rev. I. B. Sigelow the first church was built, Rev. N. E. Cobleigh, D. D., preaching the sermon. This was in 1865. The following ministers have served in the church in the order named: Revs. J. C. Cromack, Wm. P. Blackmer, Sanford B. Sweetser, Increase B. Bigelow, Wm. B. Hubbard, Wm. A. Nottage, Benj. Gill, Burtis Judd, John S. Day, Z. A. Mudge, John H. Emerson, Emory A. Howard, John R. Cushing, Arthur W. Tirrell, Garrett Beekman, Putnam Webber, Fayette Nichols.

At the time of beginning to solicit funds for the church the trustees had a net interest in the land and chapel, together with the parsonage at the side, of \$1,700. This was all that the Methodist Church was worth at that time. The question may be asked why it was not worth more. It was the result of carrying for several years altogether too heavy a debt; for ten years ago the debt on the church property was \$8,350. This was reduced by the receipts from an effort to reduce the debt, and the receipts from the sale of the tenement house, Sept. 26, 1896, to \$6,650. This debt was carried along until the sale of the parsonage, Sept. 1, 1897, and also the sale of the old church on Milk St., Dec. 6 of the same year. After paying up the indebtedness the church had \$1,700 left to invest, and the property of the Advent people was bought about Sept. 1.

In March plans were secured and an effort was made to raise funds for the erection of the new church on the condition that it should not be commenced until \$4,000 had been raised in pledges or paid in. On the 8th of last August the contract was let to Fales & Co. for the present building. At the time the erection of the church was begun, pledges had reached the required \$4,000. On this present date all the bills are in except one or two small ones, and the cost of the church and furnishings is \$6,363.43.

The dedication services, on Sunday, Jan. 15, were of much interest. Bishop Mallalien preached the sermon from Isaiah 40: 31, his theme being, "How God Helps Men." Before commencing his sermon he said: "The erection of this church is the best specimen of the perseverance of the saints that I have ever known." He complimented the society for their beautiful church. He was glad there was no middle aisle, and that curtains instead of doors separated the auditorium from the Sunday-school room. Following the report of the building committee, subscriptions were taken under the management



METHODIST EPISCOPAL CHURCH, WESTBORO.

The exact date when the first class was formed in Westboro cannot be fully determined, but it was about 1843 when Rev. L. R. Thayer was pastor in Holliston. Occasional preaching service was

of Dr. Mansfield. Pledges were received amounting to nearly \$700. That, with the box collections morning and evening, the net proceeds of the concert Monday night and the turkey supper

Wednesday night, made a strong reach toward \$800. Dr. Mansfield read the impressive dedication service. In the evening five hundred people came into the church and listened to an excellent discourse by Rev. Wm. Rice Newhall, D. D., of Wilbraham. His text was 2 Cor. 12: 14.

On Monday evening one of the finest concerts ever given in Westboro was rendered under Miss Ada Goddard's direction. Tuesday evening Rev. G. H. Spencer, of Newton Centre, preached an eloquent sermon from Matthew 8: 9. On Wednesday evening a reception to old members and ex-pastors was given. Only two of the ex-pastors were able to be present—Revs. E. A. Howard and G. Beekman. Letters were read from every living ex-pastor.

On Sunday morning, Jan. 23, the happy pastor and people assembled to celebrate the holy communion in their new church. Two were baptized, two were received on probation, and four into full membership. Thus the work of the church was well begun.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

South Tamworth.—This wide-awake little society, under the leadership of the energetic and devoted pastor, Rev. Dana Cotton, has made extensive repairs on the house of worship. They began some time ago by putting in a new furnace; now they have put on a steel ceiling and side walls, scraped the old paint off the pews and newly painted them, carpeted the house, varnished the pulpit set, shingled the house and bell deck, and painted the latter. The interior looks quite like a new house, and is very attractive. The entire cost was \$580. It is all paid but \$52, and this can be paid any day, so that practically there is no debt at all. This is certainly a great achievement for this little company. The reopening services occurred Jan. 13. The sermon of the afternoon was by Rev. W. M. Cleveland, of Centre Sandwich, who preached finely. The evening service was in charge of the presiding elder, who preached and conducted the rededication service. Rev. H. F. Quimby, Rev. Mr. Demeritt of the Congregational Church, and Rev. Mr. Krumreig of the Free Baptist Church, were present and took part in the evening service. This is an excellent field, and Mr. Cotton has done good work here. The people responded nobly to the call for help, and they are thoroughly united in the Lord's work.

Suncook.—Special meetings have been held for some weeks, the three pastors of the town uniting. There has been quite a good interest among the people of the churches. The gripple has kept many of the people away. Rev. R. T. Wolcott has had a very good year, and the quarterly conference unanimously ask his return for a second year.

Laconia, First Church.—The union revival services continue. Quite a number have been converted. These pastors work together in great harmony.

Ashland.—The work here is in excellent condition. Congregations have increased all the year. New members are coming into church. The average attendance at the class-meeting is more than the entire membership. The claim this year for pastoral support is double what it was last year, and it will all be raised and leave money in the treasury. The benevolent collections are all in hand and every apportionment met. The Epworth League is conducting a very interesting lecture course that will net them probably \$50. The pastor, Rev. T. A. Dorion, has done excellent work, notwithstanding the fact that he is the editor of a daily paper, and must see that his work is done there six days a week and the public well served. It is a wonder to many how he has succeeded so well. He hopes soon to give his entire time to the work of the pastorate. If all our churches had the pluck and push that this society has, we would see things moving more rapidly than they do. At our recent visit 4 were admitted by letter, 1 into full membership, and 1 on probation.

Plymouth.—We found a fair Sunday evening audience to preach to at our last visit. The pastor, Rev. J. H. Emerson, is a diligent worker. He has maintained for some months a Saturday evening class for the study of the Sunday-school lesson; he faithfully visits from house to house, and, beside the week evening meetings at the church, maintains a regular service on Wednes-

day nights at different school-houses in the out-districts. Finances come slowly, but, as is their custom, they hope to bring them up by the close of the year, so as to begin the next Conference time with a clean record.

Concord, Baker Memorial.—The most perfect harmony prevails here. The pastor is very diligent. During the past quarter he has made nearly four hundred pastoral calls. Congregations grow. New sittings are being called for every week. The receipts for the last three months have averaged over \$41 a Sabbath, though one very stormy day only yielded about \$4. They are struggling with the indebtedness left over, and while they will not be able to master it all this year, they hope to meet all current bills, and with the blessing of God another year clean up all old current accounts. Of course they want Rev. W. H. Hutchin to return.

Great numbers of our people and several of our pastors have been confined at home for a few days, or longer, with the gripple. At Groveton and Stratford whole families are prostrated. Rev. E. R. Perkins and his three children were all sick at once. His official brethren had to take charge of the service on Jan. 15 all day.

The Preachers' Meeting for the southern section of Concord District will be held at Penacook, Feb. 21 and 22. The committee, Revs. W. H. Hutchin, R. Sanderson, and G. W. Farmer, will soon issue the program. Let us make this last meeting of the year a very successful one by each one endeavoring to be present ready for his part on the program.

Personal.—Rev. J. L. Felt has now been laid aside two Sabbaths with the prevailing epidemic. The first Sabbath the Congregational and Free Baptist pastors closed their churches and came to the Methodist Church, where they both preached from the same text. It was an interesting service and was a very kindly act on the part of these brethren. We learn that the pastor's wife has also been taken sick.

The churches of Concord District that have been served by Rev. O. W. Bryant, and also his brethren, will sympathize with him in his great sorrow in the loss of his wife.

Rev. G. W. Farmer has been in the hands of the gripple for a week and a half. It was his first experience. We dare say he is not desirous of a second. Two of our young local preachers from the Seminary at Tilton supplied the pulpit on Sunday—Messrs. Wilson and Foote.

The Manchester Methodist ministers and their wives have a Social Union that meets once a month at the homes of the members. They enjoy three or four social hours together and have a supper. At the last meeting, held at the home of Rev. A. C. Coult, they made a new departure. He had recently put gas fixtures into his house, and it was thought it would be a very pleasant thing to give him a little "more light." So all parties chipped in and presented him a beautiful table lamp with flexible tube, and fitted with a Welsbach burner. It was a complete surprise, and will be greatly appreciated by them. We are glad that Mr. and Mrs. Coult are very comfortably fixed in their home here, which is likely to be their abiding place until they receive their appointment on high. They are constant in their attendance at the First Church, where their assistance is greatly appreciated.

While it is not in our territory to report, yet in speaking of Mr. Coult, we cannot refrain from saying that Rev. I. Taggart, with his family, is always found at this same church, ready to second all the work of the pastor. These are brethren who in no way hinder, but in all ways help, and their presence is a benediction. May they tarry long with us!

Dr. A. A. Wright has taken upon him by invitation the conduct of a Saturday evening Bible class in Concord, for the study of the Sunday-school lesson. At this writing two sessions have been held. At the first about one hundred and fifty were present. When the second evening came the number had increased to about three hundred. This will be of great benefit to the Sunday-school workers of that city.

Dr. D. C. Knowles is on the road this term, looking after the interests of the Seminary. There ought to be a large increase of students, and the thoughts of men of means should be turned toward our institution for its endowment.

Rev. E. R. Perkins says: "At Christmas we were very kindly remembered. Mrs. Perkins had a new dress, a pair of gloves, and a fur cloak. We also received a very nice chair, a barrel of

flour, three caps for the boys, a lantern and reflector for the carriage, \$16.20 in cash, and some other things."

B.

Manchester District

West Rindge. In common with many other New Hampshire religious societies in the country, is suffering from emigration. The workers, never very numerous, grow steadily fewer as time flies. Still there is the proverbial "heroic handful" remaining and determined to stand fast. An advertising sheet was issued during the holidays, under the auspices of the Ladies' Society, and the proceeds, \$30, turned over to the stewards to apply on the claim of Pastor Copp, who is still monarch of all he surveys at the parsonage, being for the most part his own housekeeper, having been unable as yet to secure an indoor helper for the winter. He expects to change appointments with some good man in April if Bishop Vincent does not object.

Peterboro.—Bishop Vincent's namesake has succeeded during three years at Peterboro in greatly improving the church property and in considerably increasing the congregation. He and his wife have enjoyed their work here greatly, and several of the members of the quarterly conference have expressed to the elder a wish that he may remain with them as long as the law will allow, to which request he simply replies that for the work's sake he is willing to do as the Bishop thinks best.

Contoocook and Webster give token of their friendship for Pastor Thompson by presenting him a generous amount of cash and other presents, all of which is very pleasant in these hard times, as most of us find them to be when we try to collect a little money for any cause.

St. James', Manchester.—It is reported that one of our wise counselors and generous supporters has sold his house and will for business reasons soon remove to the Dominion. We do not know how to spare any of our good men, yet trust God will direct in all things. If He wants this society in Manchester, He will show us how to find the "master key."

Winchester and Westport, without foreign aid, have been pushing a revival campaign for five weeks, and some enlargement has come to Zion, though not what the consecrated pastor and his devoted helpers desired to see.

Personal.—It is reported that Rev. George W. Ruland, a Congregational minister, formerly for several years a member of New Hampshire Conference, now canvassing with books in New York State, will at the next session of New Hampshire Conference ask for restoration of credentials surrendered several years since, with the idea of seeking employment in some one of the New York Conferences.

The gripple is very much in evidence through-

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out the district and the work is much hindered by depletion of workers.

The death of Rev. Charles F. Trussell has, by its sudden and unexpected occurrence as the result of an accident, occasioned great suffering to his invalid wife and daughters, but they all know the Burden-bearer, and He does not fail to give them full support. Rev. D. E. Burns, a former and well-beloved pastor, officiated at the funeral, as Rev. C. U. Dunning, who had been called, was unable to be present.

Hillsboro Centre people are making progress in their work. They have recently disposed of their abandoned house of worship at East Washington to Purlin Beck Grange of that town for a Grange Hall.

Hillsboro. — The gripe seems to be laying hold on all the people in this section, sparing neither age, sex nor condition. Pastor Simpson is shut in this week, but hopes to resume work next Sunday. The people approve and appreciate him and his good wife, and without exception, so far as known, desire that they may be continued in this pastorate for another Conference year.

East Manchester. — Ten souls gave themselves to the Lord last Sunday evening in the East Manchester Junior League meeting. So says Pastor Dockrill.

I hope all the pastors on Manchester District who have not yet paid their society or personal pledge for the missionary debt, will do so at once. Send direct to the treasurer at New York. This is of the greatest importance.

SIRON.

Dover District

Lawrence, St. Mark's. — This church held very interesting and profitable watch-night services. The program was: 8.30, reception; 9, members' roll-call; 9.30, refreshments; 10.30, sermon by Rev. F. C. Rogers, of First Church, followed by the sacrament of the Lord's Supper. Vocal and instrumental music was interspersed.

Hampton. — Extensive improvements are being made on the church edifice. The roof has been re-shingled. The audience-room is to be frescoed and painted, and furnished with a new carpet. The pastor, Rev. J. N. Bradford, has raised the money to meet all expenses without the help of any entertainments. The Ladies' Circle, an old organization, meets monthly, each member contributing twelve cents at every meeting. The W. F. M. Society is taking on new life. Practical subjects are discussed and earnest work performed. The class-meeting is outgrowing its narrow limitations, and there is talk of organizing a second class. The Lord's work is looking up at old Hampton-by-the-Sea, and the elect are rejoicing.

Portsmouth. — Revival meetings are in progress. The attendance is steadily increasing. There is a deepening spiritual interest. Several souls have found the Lord and are happy in His love. The pastor, Rev. Wm. Warren, is being assisted by his brethren in the ministry. Jan. 22, Mr. Warren read a very thoughtful and carefully prepared paper before the Dover Preachers' Meeting.

East Rochester. — Rev. and Mrs. S. C. Keeler are very happy in their home with this society. Congregations are large. People are united and enthusiastic. Pastor and wife were generously remembered at Christmas. A unanimous request has been made that there be no change in pastor for another year.

Sanbornville. — Rev. O. W. Bryant has the deep sympathy of all his brethren in his bereavement, the death of his wife. Mrs. Bryant had been in delicate health for years, but had been able most of the time to attend carefully to home duties and render valuable assistance to her husband in church work. An appropriate obituary will appear later. The church interests are in a prosperous condition.

Newmarket. — Rev. C. N. Tilton is closing up three years of faithful work on this charge. The church will be happy if their old pastor can remain another year. The pastor and his good wife are loyal to Methodism and will be content to stay or go as the powers decree. They were liberally remembered at Christmas.

Newfield. — One of the hardest students in our ministry is Rev. A. E. Draper, and the people say that as a sermonizer he is "a workman that needeth not to be ashamed." His pastoral work is not neglected either.

Somersworth. — Rev. T. E. Cramer sent out to his parishioners a very neat and helpful "New

Year's Greeting." Union meetings were held during the Week of Prayer and continued by the pastor the week following.

Raymond. — Rev. J. T. Hooper and wife are made happy by the coming into their home of a new boy, on Sunday morning, Jan. 9. Whether the little minister went to church that day or not, John does not say. EMERSON.

N. E. SOUTHERN CONFERENCE

New Bedford District

West Dennis. — A most successful lecture course is being given in this church. Audiences coming for many miles crowd the auditorium. Mr. Geo. W. Cable, the distinguished author, opened the course, and Mrs. Margaret Bottoms, of King's Daughters fame, will close it. The pastor, Rev. J. T. Docking, has issued a beautiful illustrated pamphlet giving all details of the course. One hundred new Psalters have just been placed in the church. The parsonage has been newly painted and some general repairs made in the vestry, with all bills paid to date. At the annual parish meeting, recently held, the various reports indicated a most prosperous and happy year, and the prospects for the coming year are still more hopeful.

Cataumet. — On Tuesday evening, Jan. 10, the new parsonage was opened with an appropriate "house-warming." The event was of unusual interest to the church and friends of this village. The guests were cordially received by Rev. and Mrs. W. D. Woodward, and every one made to feel at home. The presiding elder, Rev. T. J. Everett, offered prayer. A short musical and literary program followed, with addresses and the reading of original poems written for the occasion. That of Rev. Samuel Fox, a former pastor, now in his 86th year, was read by his daughter, Mrs. P. H. Phinney. Mr. P. H. Phinney, Rev. T. J. Everett and Rev. W. D. Woodward also read original contributions. The building is old colonial in style, and although but one and a half stories, in appearance is given the advantage of two stories by the large dormer windows. A fine basement affords an abundance of cellar room. On the first floor are kitchen, dining-room, parlor and study. Upstairs are four large chambers, each having two closets. Above these is a spacious attic. In front is a broad piazza. The house was designed by J. J. E. Rothery, of Boston, who has also given three years' insurance on the building. The architect was Mr. Phipps, of Boston, architect of the new Masonic Building in that city. The total cost, including land, labor that was donated, and furnishings, is about \$2,700. Only a small balance, a part of which is pledged, remains unpaid. The credit of the whole enterprise is due to the pastor, Rev. W. D. Woodward. The local constituency is neither large nor wealthy, and the funds have been gathered mostly from friends outside. The building will stand a memorial to his unselfish zeal.

L. S.

Providence District

District Ministerial Meeting. — The generous invitation of the Broadway Church, Providence, has been accepted, and the meeting will be held there Feb. 20-21. A full program has been arranged, and the expectation of a very large attendance of the ministers of the district will prove well founded. The Providence Ministers' Meeting will be held in the morning of Feb. 20, as usual, in the Mathewson St. Church. This will give an opportunity for out-of-town ministers to meet brethren and to enjoy the lively discussions which follow.

East Providence, Haven Church. — The religious life of this church has been quickened by the meetings held at the first of January. Four persons recently expressed a purpose to lead a Christian life. Rev. R. E. Schuh, of Bourne, Mass., was present at the special services and preached two "masterly discourses" upon "The New Birth" and "The Divine Call." Matters are progressing relative to the new church edifice. The Epworth League gave the cantata of "Joseph" in its interest enlisting in the service a chorus of thirty voices. The great November storm brought to this charge its share in the loss, on the "Portland," of J. B. Buckminster's son, leaving two families, his own and father's, to mourn the loss of a young man of great promise. Rev. C. S. Davis was recently invited to preach the evening sermon at the rededication of the church in Oxford, Mass., his mother church

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looking on the dark side of everything. A friend recommended Dr. Greene's Nervura blood and nerve remedy. I began to take it and in less than three weeks I felt like a new man. I can now do as much work as is expected of a man of my age. I advise any one who is troubled to take Dr. Greene's Nervura. Don't go to a doctor, but get a bottle of Dr. Greene's Nervura; it is cheaper than a doctor's bill and will help you more than any other medicine; it will do you good as it has done me."

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and the home of his youth. Within a few years that church sent seven men into the ministry.

Phenix. — The first Sunday in January the pastor received 4 in full membership and 4 on probation. Good reasons exist for expecting others soon. The Sunday-school, J. M. Nye, superintendent, is in a healthy condition; a home department of sixty members has just been added. The fourth quarterly conference has invited Rev. C. H. Smith to remain for the fourth year. All departments of the work in this charge are in good condition and prospects are good for continued success.

Central Falls, Embury Church. — The pastor, Rev. J. H. Newland, has been preaching some interesting sermons to non-Christians. The topics were: "Before you Become a Christian," "How you can Become a Christian," and "After you Become a Christian," etc. Mr. Newland gave a very able paper before the Providence Ministers' Meeting, Jan. 16, on "Elements of Biblical Interpretation."

Brookston, South St. — A "Member's Card" was issued by the pastor, Rev. O. W. Scott, by authority of the official board, inviting the whole membership to a service on Sunday morning, Jan. 1 at 10.30 o'clock. In the weekly calendar published by the church several interesting notes by the pastor appear. One is the exultant strain with

which the announcement is made that Brockton has given a majority of 2,132 against the saloon. The speedy reverse which has overtaken the saloon forces will cause all friends of good citizenship to join Mr. Scott in the doxology.

Providence, St. Paul's.—The Christmas festivities were very pleasant, and one feature has left an abiding sense of grateful recognition that should be reported. Miss Martha E. Hawkins, superintendent of the primary department, in commemoration of her valuable services in this important office, received a valuable gold watch. The presentation speech was made by the superintendent of the school, W. G. Hawley, and was an apt and fitting effort. On New Year's Day the pastor, Rev. J. A. L. Rich, delivered the address at the League service of his church at the Rhode Island Hospital. A chorus of fifty voices and Mrs. Mamie Grout, soloist, added much to the interest of the occasion. On Jan. 1, 5 were received by letter. Several bright young men have recently begun the Christian life and given the pastor much pleasure in their prayers and testimonies.

Providence, Mathewson St.—The pastor, Rev. S. M. Dick, Ph. D., has advertised and already begun a course of lectures on the prophet Isaiah and his prophecies. The course will run on till spring and will be comprehensive and scholarly in treatment. It is a rare opportunity for a critical study of this deeply interesting part of the Scriptures. At the close of each lecture Dr. Dick will give opportunity for questions. The cost will be merely nominal. The Sunday night services are enriched with special music, and then the pastor preaches a substantial discourse which must do much good. On a recent evening the subject was on Pilate's words, "What I have written, I have written," and especially emphasized the fact that every man is making a record.

Providence, Cranston St.—A local preacher, Mr. Bowditch, has given \$500 on the \$1,000 debt on this property. The gift is conditioned upon raising the whole. He also secured about fifty dollars more, and then placed the whole in the bank awaiting the balance to be raised by the pastor, Rev. C. H. Ewer. Mr. Ewer has secured very nearly the whole in pledges, and it will soon be recorded that another church is free. Presiding Elder Bass is inspiring the preachers throughout the city, and indeed his district, with a desire to free the churches of debt. He sounds no uncertain note when he speaks, and yet he admits that there is a right time and a wrong one in attacking the question in certain conditions of the local church. If he is permitted to complete his plans, undoubtedly this district will report many thousands less of debt than at the beginning of his official relation. His experience in cancelling indebtedness upon churches he has served places him in the position of a safe and experienced adviser.

Stoughton.—Rev. S. M. Beale delivered a bright and thoughtful paper before the Providence Ministers' Meeting, Monday, Jan. 23. The spirit of loyalty to Methodism—progressive Methodism—breathed from every line of the paper. Mr. Beale was warmly commended for his effort.

East Greenwich Academy.—The principal, Rev. Dr. Blakeslee, is giving a very attractive stereopticon lecture on the Bible. He fills an engagement soon in the Fitchburg Y. M. C. A. course. It is hoped that he can be secured for the district meeting in Providence in February.

Centerville.—Improvements in the parsonage are reported, among them a new bath-room, which adds much to the amount previously mentioned as spent in repairs and in beautifying the church edifice. Rev. E. W. Goodier is pastor.

KARL.

VERMONT CONFERENCE

Montpelier District

South Tunbridge.—This little place is being visited with a gracious revival. Rev. E. R. Currier, a student at Dartmouth College, has supplied here for some months, and utilized the holiday vacation and following weeks by holding a series of meetings which will mean much to the future history of the place.

Windsor.—Pastor and Mrs. C. O. Judkins are rejoicing over the advent of a little daughter, who came on Jan. 5 to henceforth brighten their home. Blessings on the little one! May she never cease to be the joy and brightness of her parents' hearts! Windsor church has just paid another large instalment on their church debt—

a fact which speaks well for present financial management and future financial prospects. A series of meetings was well begun when the general prevalence of the grippe caused their suspension. Yet there are frequent conversions, and the general interest is most excellent.

Springfield.—The series of meetings held by Dr. Rowland resulted in some conversions, though the attendance was diminished by the prevailing distemper. Mrs. Rowland has not

been as well of late, and has gone to visit a former physician.

East Barnard.—Pastor Lawton has been assisted in a short series of meetings by Evangelist Morton W. Plummer, of Boston. Considering the short time the meetings were held, the results were most gratifying.

Wardshoro.—Thirty dollars' worth of books have been placed in the Sunday-school library by Supt. Martin, one-half of these coming as a

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Special Offer

FROM

Macullar Parker Company

CUSTOM DEPARTMENT.

To give employment to the work people in our custom manufacturing department during the dull winter months, we repeat the offer which we have made for several years past at this season, as follows:

We have had manufactured for us in England for several years past a medium weight (15 ounces) soft fluted Black Worsted Twilled Costing, of which we sell large quantities in our Custom Department and in the piece to Merchant Tailors throughout the country. The fabric has given universal satisfaction, and is suitable for wear upon almost any occasion and at any season excepting in the extreme heat of summer.

Until March 22 we will make to your order a suit from this cloth, with trousers of the same, or a choice from a large variety of patterns in Fancy Worsted goods, at

Thirty-Eight Dollars

(Cut either Back or Cutaway)

Or Coat and Vest without Trousers at

Twenty-Eight Dollars

No order can be received later than WEDNESDAY, MARCH 22.

Macullar Parker Company
400 Washington Street.

generous gift from the Sunday School Union. Pastor Bartlett was unanimously and urgently invited back for the fourth year. Mrs. Bartlett has suffered from a painful illness which has necessitated several surgical operations. Much sympathy will be felt for her and her husband in this affliction.

West Fairlee.—Pastor Ellis has held a series of meetings. This is a discouraging field, but the pastor tills it with vigor and hope. May it soon come to blossom as the rose!

Williamsville.—During the last quarter Pastor Estabrook has made 164 calls, attended 204 public services, and traveled 1,254 miles since June 1. Eleven have been baptized. The church edifice has been slated at a cost of \$140. Horse-sheds have also been erected at Dummerston Hill, and paint provided for the exterior of the parsonage at the village. The average attendance at the Sunday-school has been larger than last year. The Epworth and Junior Leagues also flourish. The pastor's return was earnestly and unanimously desired for the fourth year.

Rochester.—Pastor Reeder has accepted the call to South America, and will sail the last of this month. This will be an additional tie binding the Vermont Conference to our South American work. Rev. G. F. Arms, a former member, being presiding elder of the Concepcion District, Chile, and Mrs. Arms the head of the Girls' School in that city. Mr. Reeder's ability, education and experience will make him a most valuable addition to our work in Iquique, Chile, to which place he goes. RETLAW.

Drying preparations simply develop dry catarrh; they dry up the secretions which adhere to the membrane and decompose, causing a far more serious trouble than the ordinary form of catarrh. Avoid all drying inhalants and use that which cleanses, soothes and heals. Ely's Cream Balm is such a remedy and will cure catarrh or cold in the head easily and pleasantly. A trial size will be mailed for 10 cents, large for 50 cents. All druggists keep it. Ely Brothers, 56 Warren St., New York.

The Balm cures without pain, does not irritate or cause sneezing. It spreads itself over an irritated and angry surface, relieving immediately the painful inflammation.

Provided with Ely's Cream Balm, you are armed against Nasal Catarrh.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Monday, Jan. 30, the order of the day was an address by Rev. Dr. Alexander McKenzie, of Shepard Memorial Church, Cambridge. It was a powerful appeal to the ministry to keep to its legitimate work. No characterization of the address can give an adequate idea of its sweep and grasp and genuine unction.

Next Monday, Feb. 6, Professor Coe, of Northwestern University, will deliver an address upon "The Uses of the Imagination in Oratory."

South District

People's Temple, Boston.—Messrs. Hunter and Crossley closed their excellent work with this church on Sunday evening last. There was a very large congregation, and many who had been converted during the series of meetings were seated together. The whole work has been extremely satisfactory, and these evangelists were pressed by several of the large churches of the city to remain longer. A previous engagement at St. John's, Newfoundland, compelled them to decline the invitations. We hope they may return to our city another winter. They will always be sure of a warm welcome.

Boston, Highlands Church.—In the current Highlands Church Beacon there is this paragraph from the faithful pastor, Rev. Charles Tilton, which should have a wider influence: "A good pastor, in exhorting his people to activity, said: 'Oh, do something. If it is only to look interested.' The inspiration of even a look of interest to one who is earnestly laboring for the success of a great cause, is seldom properly estimated. Let us look interested. Cast off the spirit and attitude of indifference, and encourage one another and provoke one another to love and good works."

Wollaston.—The quarter-centennial services passed off very successfully. Sunday, Jan. 22, at 10.45 A. M., Dean Huntington, of Boston University, preached a most inspiring sermon to a very large congregation. At the evening service



REV. J. E. WATERHOUSE.

the church was again crowded to listen to Prof. Geo. K. Morris, of the Theological School, who delivered an eloquent discourse. At the anniversary banquet held Monday evening, Jan. 23, which was largely attended, speeches were made by Dr. J. H. Mansfield, Rev. H. B. Swartz and Rev. S. C. Cary, former pastors, Mr. Henry H. Faxon, Dr. H. M. Willard, and several local

clergymen. Special services have been held by this church since the beginning of the new year, under the direction of the pastor, Rev. J. E. Waterhouse, and a number have begun the Christian life.

Bethany Church, Roslindale.—A series of special services has been conducted by the pastor during the entire month, and much revival interest is manifest. At a particularly well-attended session of the third quarterly conference a unanimous invitation was extended to the pastor, Rev. A. H. Nazarian, to return for the third year. Pastor and people are working together harmoniously and hopefully.

Dorchester, Stanton Ave.—This church is having a steady and very cheering growth. Accessions by letter are constant, but the spiritual life evidences itself chiefly in the conversions that take place with delightful frequency. A number of young men have recently found Christ and are following Him in genuine, whole-hearted fashion. The morning congregations fill the church, while those in the evening are increasing. Every department of church life is vigorous here. Rev. C. H. Stackpole, pastor.

Lasell Seminary, Auburndale.—The day of prayer, Jan. 26, was observed at Lasell Seminary in the usual manner, all school exercises being suspended and the day devoted entirely to appropriate services. The morning sermon was given by Rev. J. D. Pickles, Ph. D., of Tremont St. Church, Boston, the theme being the "Attractiveness of the Gospel." The discourse, based upon a group of suggestive texts rather than upon a single passage exclusively, was convincing and finely forcible. After the sermon, Miss Mary Smith, the evangelist, formerly a Lasell student, spoke a few words of helpful exhortation and personal testimony to the school. The afternoon exercises consisted of addresses by Rev. Albert E. George, of South Boston, rector of St. Matthew's Church, and by Rev. W. T. Worth, pastor of the Auburndale M. E. Church. The former speaker ably presented the thought that the presence of God in the soul makes spiritual living a joy and a comfort, so that it becomes the natural and habitual thing; the latter, the great power and efficacy of earnest and sincere prayer. In the evening, Rev. F. N. Peloubet addressed the Christian Endeavor Society, which celebrated on that day its tenth anniversary. Besides these speakers there were present Rev. John Matteson, rector of the Auburndale P. E. Church, and Rev. C. M. Southgate, pastor of the Congregational Church of the village. Mrs. Gertrude Penfield Seiberling, of Akron, Ohio, who is a graduate of the school, sang several solos; there was also music by the school. The day was one of quiet interest and serious thought.

North District

First Church, Somerville.—There is an excellent spirit in this church, and on Sunday evening several adults expressed a purpose to begin a Christian life. Rev. G. S. Butters, the pastor, is greatly encouraged.

Clinton.—Since Nov. 1, seventeen neighborhood meetings have been held in fifteen different homes with encouraging attendance and interest. As one of the results of these meetings two men and their wives have been received as probationers, and their children, ten boys and three girls, are members of the Sunday-school. A Union Mission School was organized Jan. 8, about two miles away, with a membership of thirty-five children and as many more adults. A union normal class has been formed under the instruction of Wm. R. Conant, of Worcester. The watch-night service was a season of refreshing, over fifty remaining to the close, including twenty-one Epworth Leaguers. The Week of Prayer was observed by special services in charge

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of the pastor, with the following subjects: "A New Year's Vision," "A Young Man's Greatest Question," "A Household's Highest Ideal," and "Good News for Our Neighbors." These meetings enjoyed a good attendance, and several sought Christ, including a young man and three young ladies, who have been received on probation. At the third quarterly conference, held Dec. 28, the six class-leaders reported an increasing spiritual interest, with an average attendance per week of sixty-seven. The Epworth League is enjoying the most prosperous season of its history, with a membership of 130, and the young people are in evidence in all the regular meetings of the church. The social life of the church is well sustained. The two Christmas gatherings of the Sunday-school, and the League and church regular social gatherings, have been instrumental in reaching a goodly number of non-churchgoers, including a dozen or more young men. The plans for the present quarter contemplate emphasizing the regular services, with a special neighborhood meeting once a week. The presence and efficient assistance rendered by Rev. and Mrs. W. J. Hambleton, who are residing within the bounds of the parish, are appreciated by our people in both church and Sunday-school. Rev. A. M. Osgood is pastor.

Ashburnham.—Dean M. D. Buell, of Boston University, delivered an address before the Ashburnham Union on Jan. 11. The meeting of the Union was held in the chapel of Cushing Academy. The Dean's address, on "The Consecrated Life of Service," is highly spoken of by those who heard it. The pastor, Rev. T. E. Chandler, on a recent Sabbath, baptized and received on probation 5 converts, also baptized and received 2 into full connection. This was the result of a two weeks' meeting which he conducted.

East District

Trinity Church, Lynn.—Rev. M. G. Prescott, pastor of Trinity Church, has been engaged to deliver the Memorial oration before the G. A. R.

Everyone knows the expense and annoyance of lamp-chimneys breaking.

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BUILT LIKE A WATCH

Round the World on THE STERLING

STERLING CYCLE WORKS

KENOSHA, WIS. SEND FOR CATALOGUE

Post of Lynn, on Sunday evening, Feb. 19, at Lynn Theatre.

Tapleville.—The fourth quarterly conference was held Jan. 13. The treasurer's report showed the finances to be in a good condition. The pastor's report stated that 31 had been dropped from probation, and that 14 whose residence was not known had been marked, "Gone without letter." The return of the pastor, Rev. H. B. King, was unanimously requested. U.

W. F. M. S.—The first quarterly meeting of the New England Branch was held in St. Mark's Church, Brookline, Wednesday, Jan. 11. The day was biting cold, but its bitterness was soon forgotten in the warm hospitality which the good folks of Brookline extended to their guests. Dr. Kendig, acting pastor of the church, led the devotions, and Miss Cooke, soloist of the church, sang. Reports from the various Conferences presented by the home secretary showed an increase of interest, and proved that the visitation of Miss Harvey and Miss Cushman brought untold blessing to the auxiliaries. The treasurer's report showed a small deficit for the quarter, but her earnest appeal to the ladies for more self-denial will surely stimulate more generous giving for the rest of the year. The thank-offering for a Lucy A. Alderman memorial is our special interest as a Branch for this year. Let us work for large things in this direction. An ingenious plan whereby the children may raise a goodly sum of money for the new school building in Korea comes from Mrs. Lucie F. Harrison, and under such leadership success is sure.

Mrs. Alderman, in her quarterly report, gave a rapid world-wide survey of our mission fields and what we are accomplishing for God. The New England Branch, always at the front in any good work, heartily endorsed the petition presented by Miss Clara Cushman relating to prohibition in Alaska.

Miss Ruth Marie Sites, with characteristic elegance, pertinency and instructiveness, portrayed the contrast between the luxury of our modern homes and the condition of those in China. A symposium on missionary work, participated in by Rev. J. W. Wadman of Japan, Miss Clara Cushman of China, Miss Emma Atkinson of Japan, Miss Ella Glover of China, and Mrs. Dr. Butler, was enlightening and inspiring. The day closed leaving a deepening impression that God had laid a great and noble work on the hearts of all, and that a brighter day was soon to dawn when "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

A. W. P.

For Debilitated Men Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for debilitated men."

CHURCH REGISTER

CONFERENCE	PLACE	TIME	BISHOP
N. Y. East.	Mt. Vernon, N. Y.	April 5	Vincent
New York.	Newburgh, N. Y.	" 5	Joyce
Troy.	Burlington, Vt.	" 13	Warren
New England.	Boston, Mass.	" 13	Mallalieu
New Hampshire.	Lancaster, N. H.	" 13	Vincent
Maine.	Farmington, Me.	" 19	Warren
East Maine.	Rockland, Me.	" 19	Foss
Vermont.	Newport, Vt.	" 19	Mallalieu

HERALD CALENDAR

Central Circuit Pr. Mtg. at Marlboro, Feb. 7
New Bedford Dist. Min. Asso. at Summer-
field Church, Fall River, Feb. 13, 14

\$100 REWARD \$100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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MARRIAGES

MORRIS — LIBBY — In Old Orchard, Me., Jan. 31, by Rev. F. Grover, Charles E. Morris and Mabel Maud Libby, both of Old Orchard.

There is a beauty which is far better than the mere color of the eyes or the shape of the features, and that is, the clean and wholesome look of health on the infant's face where every line and every curve denote vigorous health and a perfectly working digestive system. Mellin's Food babies have such faces, and their bodies are correspondingly plump and well developed.

TEACHERS WANTED. — 3957 placed since May. Union Teachers' Agencies, Washington, D. C.

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For health, rest, Massage, Vacuum and Nauheim Treatments, Electricity, Hydro-Electric, Turkish, Russian, Mineral Water and all other baths and health appliances. Sun-parlor and promenade on the roof. Elevator, Steam, Open Fires, Suites with Baths. A dry, quiet, tonic atmosphere with much sunshine. Fine lighting, SARATOGA waters. Send for illustrated circular.

BOSTON WESLEYAN UNIVERSITY. — Grand reunion. Entirely new program. Hotel Thorndike, Monday, Feb. 6. Reunion 5 to 6; banquet at 6. Bright speakers, fine music, first-class dinner. Capt. Charlie Raymond of football team, undergraduate delegate; Mr. Frank Reynolds, '08, delegate of New York club. Two dollars cover everything.

V. B. SWETT, Sec.

W. F. M. S. — The monthly meeting of the Executive Board will be held on Wednesday, Feb. 3, at 10 a. m., in the Committee Room, 35 Bromfield St., Boston. A. W. PHINNEY, Rec. Sec.

BOARD OF EXAMINERS, N. E. CONFERENCE. — A meeting of the examiners is called for Monday, Feb. 6, at the Committee Room, at 2 p. m.

CHAS. F. RICE, Chairman.
GEO. S. BUTLER, Registrar.

DANGER IN SODA

Serious Results Sometimes Follow Its Excessive Use

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestine, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste and contain the natural acids, pepsines and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cts. per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the F. A. Stuart Co., of Marshall, Mich.

OBITUARIES

What shall death be to thee, O deathless soul?
Greatest it is of all the mysteries,
And yet it lieth in thine own control
To say how dark or else how bright it is.

Distance from God doth make the seeing dim.
Death need not be a plunge into the night,
But the short step that takes thee in to Him,
If thou live daily near the Lord of light.

—Charlotte Fiske Bates.

Rice.—Alvan Rice was born in Gorham, Me., Nov. 24, 1811, and died in South Paris, Me., Dec. 4, 1896.

Mr. Rice was converted at the age of fifteen, and united with the Methodist Episcopal Church. He was married March 23, 1837, to Miss Harriet Bolster, and settled at Bolster's Mills, in Harrison, Me. Here he made his home for a few years, then removed to Cambridgeport, Mass., thence to Worcester, Mass., and finally settled in South Paris, Me., where he lived until called up higher.

A strong testimony to his piety and ability is the fact he was appointed class-leader in each of the four places of his residence, and beside his work as class-leader he led a Sunday-morning prayer-meeting in the church at South Paris for over thirty years; and when he was so feeble he could not remain at the preaching service, he would make his way to the morning meeting, after which he would give his pastor and others a firm and friendly grasp of the hand and return to his home. He was a man of strong faith and deep piety, holding the confidence of the people as a man of God.

During his last sickness his faith failed not. The last time his pastor visited him, while conscious, he was greatly rejoicing in the fact that he had seen his blessed Saviour, and as we knelt in prayer it seemed a heaven below. He has gone, and while we miss him, his influence still lives.

After the death of his first wife he married Lydia Godfrey, who survives him, with his son, Melvin Rice, of Chelsea, Mass. They mourn the loss of a devoted husband and a kind and wise father.

The funeral was conducted at the church, by the pastor, assisted by the pastors of the Baptist and Congregational Churches of South Paris and the Methodist Church at Norway.

I. A. B.

Burlingham.—Mrs. Esther Squires Burlingham, widow of George H. Burlingham, died, in the 61st year of her age, at the home of her sister, Mrs. D. O. Judson, Pawtucket, R. I., Jan. 10, 1899.

In September, 1849, Thomas and Rachel Squires united with the Methodist Episcopal Church in Phenix, R. I. Mrs. Squires, now a widow, is 83 years of age, the senior member of the Phenix Church. Mr. Squires was long the church chorister and a class-leader, and his godly and helpful services are remembered with warmest appreciation. When Esther was fourteen years of age she became a member of her father's choir. She was a very sweet singer. The next year, April, 1853, she was received into the church. For some years she was away from Phenix, but her membership had been there, without change, since 1882. She had been a widow for several years and during her last illness was in the home of her sister, whose family, including the aged mother, and two brothers and two sons and their families, gave her loving attention until the last.

The funeral services were conducted by Rev. C. W. Holden, of Pawtucket, assisted by Rev. C. H. Smith, of Phenix.

Mrs. Burlingham was one of the Lord's own children; a Christian established in faith, abounding in good deeds of Christlike service. She was patient in suffering and glad when the hour of release came.

C. H. S.

Harwood.—Clarissa L., widow of Francis A. Harwood, died at her home in Stafford Springs, Conn., Dec. 13, 1898. She was born in Belcher-town, Mass., Sept. 9, 1821, the daughter of Francis Luther.

In early life she removed with her parents to Stafford, Conn. She was married to Francis A. Harwood April 7, 1841. Mr. and Mrs. Harwood were converted and joined the church at Stafford Springs in April, 1843. Mr. Harwood's father, Orrin Harwood, was the first aggressive Methodist class-leader in Stafford, and was in a large measure the founder of Methodism in the town. Francis A. Harwood's home, like his father's,

soon became the stopping place of Methodist preachers, and a centre of Methodist influence. For more than forty years Mrs. Harwood enjoyed the companionship of her husband, and, with him, was deeply interested and active in all lines of church work. Since his death, in 1884, she has retained her own home, where children, grandchildren and friends have enjoyed her cordial greeting and kindly hospitality.

As long as health permitted she was a constant attendant at church, where her voice was frequently heard in the social meetings; and when no longer able to attend, she manifested a lively interest in all the activities of the church, of which for more than fifty-five years she was an exemplary member.

In the very trying afflictions of the past two or three years, she had every comfort which money and the thoughtfulness and personal care of her sons could furnish. She leaves two sons—ex-Mayor Calvin Harwood of Norwich, an official member of Trinity Church, and Charles F. Harwood, of Stafford Springs, who has long been a steward of our church.

J. I. BARTHOLOMEW.

Mitchel.—Mrs. Cornelia Mitchel, widow of William Mitchel, Jr., was born at Lisbon, Me., Feb. 27, 1835. She was a passenger on the steamer "Portland," coming to Maine with her sister to attend the funeral services of a friend in Portland. The steamer was wrecked in the terrible storm, with total loss of all on board. Mrs. Mitchel probably passed on to her reward some time in the early hours of Nov. 27, 1898.

She was married to William Mitchel, Jr., at Yarmouth, Me., Jan. 1, 1854. They were earnest Christians for many years, uniting with the Methodist Church in 1877. They dearly loved their church home, where they were held in high esteem. They were a power in the temperance cause, not afraid to express their views and standing firm and faithful. Mrs. Mitchel has been for several years a zealous worker in the W. C. T. U.

Since the death of her husband, she has made great effort to hold together her family of six children, working for their good, enjoying their company, and sharing their prosperity. They were a very devoted family—the children proud of their parents and the parents in turn devoted to their children, who are noble in character, filling places of honor and trust.

The mother had perfected arrangements for a family gathering at their home in North Easton, Mass. The gathering came a few days earlier, with great sadness and disappointment. Her body was found, Dec. 2, and taken to North Easton, where services were held Dec. 3, after which the five sons and the daughter came to Maine with her body, where services were held at North Yarmouth, at the old homestead, conducted by Rev. C. A. Brooks, pastor there. A large number gathered to pay the last tribute of respect to one who was loved by all who knew her. She was buried at Walnut Hill Cemetery, by the side of her husband, her sons and son-in-law, Mr. Ernest Spooner, acting as pall-bearers. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

C. A. BROOKS.

Sparrow.—Zoheth Sparrow was born in Orleans, Mass., Aug. 21, 1824, and died in Concord, N. H., Sept. 26, 1898.

Mr. Sparrow was converted in 1850, and joined the Methodist Episcopal Church in Wellfleet. He served faithfully and efficiently the interests of the church he loved so well as trustee, stew-

ard, class-leader (for twenty-eight years), Sunday-school superintendent (nine years), and in other positions of trust.

He was a man of great integrity of character, conscientious and scrupulously honest, possessing a tenderly sympathetic and generous nature. His was a mind of more than ordinary endowment, and in his chosen occupation of architect and builder he displayed unusual ability.

He married, in 1847, Mary A. Shepard, of Amherst, N. H., who preceded him to the heavenly shores three years before his own departure. In 1882 they both took up their residence in Concord, N. H., that they might be near their children. Here they became members of the First M. E. Church.

For nearly six years before his death he was confined almost entirely to his room in consequence of a fall from a street car. But in all his afflictions he was patient, trustful, courageous. God was his refuge and strength.

W. S. B.

Thompson.—Susan Titcomb Thompson was born in Lebanon, Me., Jan. 27, 1825, and died in York, Me., Sept. 28, 1898.

She had a very clear religious experience at the time of her conversion, which occurred before she was fourteen years of age. This early experience had a marked influence over her entire subsequent life. Her faith was of the "nothing doubting" type. Acquaintance with Christ was so real that she found it easy to trust Him. She obeyed the injunction and verified the promise: "In all thy ways acknowledge Him and He shall direct thy paths."

In early life she was identified with the Christian denomination, but in 1877 she and her husband joined the Methodist Episcopal Church in York, Me., where she remained an active and greatly beloved member until her death.

His two children died when they were young—one in infancy, the other in boyhood—but instead of allowing her grief to sadden her life, she poured out her mother love to her neighbors in thoughtful ministry. The minister and his family she regarded as her special charge, and lavished her kindness upon them in the heartiest manner.

She was married to John W. Thompson in 1847, and the half-century and more of married life of this devoted couple has been a joyous walking with God. Her lonely companion, homesick for heaven, awaits the welcome summons.

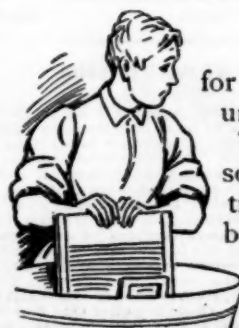
W. S. BOYARD.

Warren.—Died, in peace, Oct. 28, 1898, Mrs. Abigail Jane Warren, at the home of her daughter, Mrs. George E. Gilchrist, in Melrose, Mass. She was the daughter of Barbara and Benjamin Rice, and was born at Biddeford, Maine, July 27, 1815.

Mrs. Warren was converted in youth and united with the Methodist Episcopal Church in Saco, Maine. She was married to Johnson Warren, of Hartford, Maine, and was the mother of two sons who died in infancy, and two daughters, Eliza M. and Anna S., who are still living.

Mrs. Warren lived for a time in Hollis and Harrison, Maine, then moved to East Boston, Mass., and joined the Meridian St. Methodist Episcopal Church when Rev. Daniel Chapin was pastor.

She was a most devoted wife and mother in all the domestic duties of life, and was for many years a worker in maternal and missionary societies and in Sunday-school. During the six years she lived in Brighton, with her daughter Eliza, she was warmly interested in the Allston church, to which her membership was for a time



Hard facts

for women who wash. No work you do is so unhealthful as your work over a washtub. This hard, perspiring work in the midst of soiled clothes and tainted steam will make trouble for you. The less of it you do, the better. Wash with Pearlina, and there's little or none of it. Nothing but rinsing the clothes, after soaking and boiling them. Consider your health.

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transferred, though she was seldom able to attend. Her membership was afterward returned to the Meridian St. Church. She was a member of the Methodist Episcopal Church about seventy years, and of the Meridian St. Church forty-five years.

Mrs. Warren wrote quite an amount of prose and poetry for her personal enjoyment, which was always pure and lofty in sentiment. She was a woman of prayer, faith and love.

A long, peaceful evening time of life was here, spent in the delightful home of her daughter, Mrs. Gilchrist. Of her it may be truly said: "She rests from her labors, and her works do follow her."

F. K. STRATTON.

Paddleford.—Mrs. Ruth Nelson Paddleford, wife of Curtis Paddleford, of North Monroe, N. H., died, Dec. 18, 1898.

Her parents were of Scotch descent. In their old age Mrs. Paddleford, the youngest of fourteen sons and daughters, ministered to their needs, proving herself a solace to them. She was married in 1852, and at the time of her death was residing with her daughter, Mrs. Homer Smith.

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NEWS OF THE WEEK

Wednesday, January 25

— The Senate decides to take a vote on the treaty on Feb. 6; Senator Davis introduces a measure for the payment of the \$20,000,000 to Spain.

— The Navy Department decides to blow up the Merrimac in Santiago harbor, as she is not worth raising.

— The Spanish government decides to abolish the rank of marshal and to retire one-half the unattached generals.

— It is reported that a fierce battle has been fought near La Paz, capital of Bolivar, between government troops and rebels, and that the insurgents were victorious.

— Mme. Adelina Patti, the famous singer, married at Brecon, Wales, to the Baron Cedarstrom.

— Heavy earthquakes near Mexico City; several persons killed.

Thursday, January 26

— Senator Davis presents a brief history of the Paris Conference in the executive session of the Senate; the Navy Personnel bill reported to the Senate.

— House and Senate committees vote to favorably recommend the Hanna-Payne bounty shipping bill.

— U. S. Government asks Germany to withdraw her consul, and the former president of the municipal council, from Samoa.

— Assistant Secretary of the Treasury F. A. Vanderlip seriously ill.

— Hon. A. H. Garland, attorney-general during President Cleveland's first administration, dies suddenly in the Supreme Court in Washington.

— Secretary Alger testifies before the War Investigating committee, and denies the charge of incompetency against his department.

— Rubber Goods Manufacturing Co. incorporated; capital, \$50,000,000.

— Rt. Hon. A. J. Balfour, first lord of the British Treasury, adopts Dublin-Belfast scheme for establishing universities in Ireland for both Catholics and Protestants.

— Gomez gathering his army near Havana.

Friday, January 27

— The Senate discusses the Pension Appropriation bill; Mr. Butler, N. C., offers amendment providing pensions for Confederates, which he afterward withdraws.

— Transport Scandia sails from San Francisco for Manila with the 20th Inf.; the Morgan City sails with a hundred passengers, mostly wives of officers.

— Six men scalded on the cruiser New York, one fatally.

— The new mayor of Concord, N. H., enforces the prohibition law, and all saloons are closed in that city.

— Four hundred cases of smallpox are reported to have occurred in Fulton Co., Ark., in two months.

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— Post of military attache of the British embassy at Washington to be made permanent.

— Chicago gets an order from Europe for 10,000 horses.

— Completion of longest power-supply system in the world, which supplies Los Angeles with electricity.

— Ambassador White at Berlin has a harmonious conference with Von Mulow concerning Samoan affairs.

— Emperor William celebrates his fortieth birthday.

Saturday, January 28

— The Senate passes the Pension Appropriation bill; Senator Platt of New York speaks for expansion.

— Ex-Governor Geo. S. Boutwell celebrates his 81st birthday, at Groton.

— Death, in Cambridge, of John Holmes, aged 87, a brother of Oliver Wendell Holmes.

— The widow of the only American sailor killed in the Battle of July 3d receives a pension.

— Sr. Manuel Aspiroz appointed ambassador to the United States from Mexico.

— Manila quiet, and part of the American troops return from Iloilo.

— Order authorizing the Bank of Spain to collect internal revenue taxes in Cuba, revoked.

— Great excitement in Madrid over the court-martial of the late governor-general of the Philippines, Jaudenes.

Monday, January 30

— The postal earnings for 1898 were \$91,000,000.

— Representative Sereno E. Payne, of New York, will succeed the late Hon. Nelson Dingley on the Canadian Commission.

— The Senate passes the Consular and Diplomatic bill carrying \$1,700,000.

— Nine missionary societies unite to protest against the seating of Representative-elect Roberts.

— Our flag carried in procession of Cubans in Havana.

— Reports from Madrid say the Carlist agitation is increasing.

— City of Colon, in Colombia, under military guard on account of riots of striking dockmen.

— Bulgarian cabinet resigns; a coalition cabinet to be formed.

Tuesday, January 31

— Great damage done by snow-storms in Colorado.

— Fire in Chicago lumber yards causes a loss of \$350,000.

— Paymaster-General Stanton, U. S. A., retires.

— Celebration of the 250th anniversary of the execution of Charles I., of England.

— Lord Balfour delivers a significant speech at

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Manchester, England, on friendship with the United States.

— French Chamber of Deputies votes to submit to the full bench all cases coming before the Cour de Cassation.

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Superintendent Murray, of the Bureau of Combustibles, has made regulations governing the transportation, storage and sale of calcium carbide, which the firemen declare to be a source of danger in a burning building, because when water reaches it acetylene gas is given off. A number of stores keep it for use in bicycle lamps. Hereafter, in transit or on storage, it must be inclosed in hermetically sealed iron receptacles marked "Dangerous, if not kept dry." No package may contain more than 100 pounds. It must be stored in isolated buildings that are fireproof and waterproof. No artificial light or heat will be permitted in the building where it is stored. Not more than twenty pounds, in bulk or in cartridges, may be kept in any store or factory, and this must be in a fireproof safe or vault above the street grade and it must be kept six inches above the floor.

The manufacture, transportation, storage, sale or use of liquefied acetylene is absolutely prohibited within the limits of this city. — N. Y. Sun.